

THE

# MISSIONARY HERALD.

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VOL. XXIX.

DECEMBER, 1833.

No. 12.

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American Board of Commissioners for Foreign Missions.

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For the purpose of presenting to all the readers of the Missionary Herald a general view of the circumstances of the Board, its objects, plans, and operations, together with the state and prospects of the several missions under its direction, it has been thought advisable to insert in the present number the Annual Report, adopted at the recent meeting, in the city of Philadelphia, on the 18th, 19th, and 20th days of September. Some abridgments will be made and a few paragraphs omitted, in order to bring the Report within the prescribed limits.

The minutes of the annual meeting, as they were inserted in the last number of this work, for November, will be omitted, as will also the list of Honorary and Corresponding Members, and of the Corporate Members who are deceased.\*

#### CORPORATE MEMBERS OF THE BOARD.

MAINE.—Gen. Henry Sewall, Augusta; William Allen, D. D. President of Bowdoin College; Bennet Tyler, D. D. Portland; Rev. Enoch Pond, Professor in Theological Seminary at Bangor.

NEW HAMPSHIRE.—John Hubbard Church, D. D. Pelham; Hon. George Sullivan, Exeter; Nathan Lord, D. D. President of Dartmouth College.

VERMONT.—Hon. Charles Marsh, Woodstock; Joshua Bates, D. D. President of Middlebury College.

MASSACHUSETTS.—William Bartlet, Esq. Newburyport; Edward D. Griffin, D. D. President of Williams College; Hon. William Reed, Marblehead; Leonard Woods, D. D. Professor in the Theological Seminary at Andover; John Codman, D. D. Dorchester; Samuel Hubbard, LL. D. Boston; Heman Humphrey, D. D. President of Amherst College; John Tappan, Esq. Boston; Hon. Lewis Strong, Northampton; Warren Fay, D. D. Charlestown; Justin Edwards, D. D. Andover; His Honor Samuel T. Armstrong, Benjamin B. Wisner, D. D., Henry Hill, Esq., Rev. Rufus Anderson, Rev. David Greene, and Mr. Charles Stoddard, Boston.

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\* Corporate Members and Corresponding Members are elected by the Board, at its annual meetings. The Honorary Members become such, if ministers, by a donation of fifty dollars, and if not ministers, by a donation of one hundred dollars, at one time, to the funds of the Board. By the act of incorporation, only the Corporate Members are permitted to vote in the meetings of the Board, though both the other classes of members may sit and deliberate, and act on committees. Their attendance at the annual meetings is very desirable, that they become familiarly acquainted with the proceedings of the Board and aid in the transaction of its business.

**CONNECTICUT.**—John Cotton Smith, LL. D. Sharon; Calvin Chapin, D. D. Wethersfield; Jeremiah Day, D. D. LL. D. President of Yale College; Noah Porter, D. D. Farmington.

**NEW YORK.**—Stephen Van Rensselaer, LL. D. Albany; David Porter, D. D. Catskill; Nathaniel W. Howell, LL. D. Canandaigua; Jonas Platt, LL. D. Plattsburgh; James Richards, D. D. Professor in the Theological Seminary at Auburn; Alexander Proudfit, D. D. Salem; Eliphalet Nott, D. D. President of Union College; Henry Davis, D. D. Clinton; Zechariah Lewis, Esq. Brooklyn: Orrin Day, Esq. Catskill; Gardiner Spring, D. D. William McMurray, D. D., Thomas McAuley, D. D. LL. D., John Nitche, Esq., Eleazar Lord, Esq., Thomas DeWitt, D. D., and S. V. S. Wilder, Esq. New York city; Rev. Nathan S. S. Beman, Troy; Cornelius C. Cuyler, D. D. Poughkeepsie; John Ludlow, D. D. Albany.

**NEW JERSEY.**—Philip Milledoler, D. D. Professor in the Theological Seminary at New Brunswick; Samuel Miller, D. D. and Archibald Alexander, D. D., Professors in the Theological Seminary at Princeton; James Carnahan, D. D. President of Nassau Hall; Hon. Peter D. Vroom, and Theodore Frelinghuysen, LL. D. Newark.

**PENNSYLVANIA.**—Ashbel Green, D. D., Robert Ralston, Esq., Thomas Bradford, Jr. Esq. and John McDowell, D. D. Philadelphia; William Neill, D. D. Germantown; Samuel Agnew, M. D. Harrisburg.

**DISTRICT OF COLUMBIA.**—Joseph Nourse, Esq.

**VIRGINIA.**—George A. Baxter, D. D. Professor in the Union Theological Seminary; Gen. John H. Cocke, Fluvanna County; William Maxwell, Esq. Norfolk.

**SOUTH CAROLINA.**—Benjamin M. Palmer, D. D. Charleston.

**GEORGIA.**—John Cumming, M. D. Savannah, Moses Waddell, D. D. Athens.

**TENNESSEE.**—Charles Coffin, D. D. President of the College in Greenville.

**KENTUCKY.**—Gideon Blackburn, D. D.

**OHIO**—Robert G. Wilson, D. D. President of the College at Athens; Lyman Beecher, D. D. President of the Lane Seminary, Cincinnati; James Hoge, D. D. Columbus.

Corporate Members,	74
Corresponding Members,	22
Honorary Members,	1,011
	1,107

## TWENTY-FOURTH ANNUAL REPORT OF THE BOARD.

### DOMESTIC OPERATIONS.

**MR. PRESIDENT**—It is an admonitory circumstance, connected with the many pleasing incidents of our assembling from year to year, that we rarely come together without being called to mourn over departed associates. But one exception has occurred in fifteen years. Of the corporate members of the Board, one—the Honorable **ROBERT BENSON**, has been removed by death since our last meeting. Of the Corresponding Members in Foreign Parts, two have deceased—Sir John Malcom, formerly governor of Bombay, and that distinguished benefactor of man, William Wilberforce, Esq., whose name is imperishably associated with the triumphs of humanity and

benevolence, and will be regarded with increasing veneration in all succeeding ages. Of the officers, agents, and numerous missionaries connected with the Board, and not corporate or corresponding members, only three—Mrs. Winslow, of the mission in Ceylon, Mrs. Finney and Mrs. Requa, of the missions to the American Indians, are known to have died. In view of these occurrences, with the renewed impression we receive of our own mortality, will be mingled devout feelings of thankfulness to Jehovah for his preserving mercy: and the sincerity of both we will endeavor to attest by renewed diligence in the apostolic and blessed work which He has been pleased to commit to our direction.

Nor is this the only, nor the principal, respect in which we are called upon for thankfulness, and laid under increased obligation of devotedness, to the Author of all good. Ten years since it was remarked, in the Thirteenth Report, that "in tracing the history of the Board, and of the missions under its direction, though disappointments sometimes intervene, and occasion apprehension at least, if not anxiety, there is much to impart courage, and to warrant the expectation of ultimate success." To no year embraced within the period of the existence of the Board, may this statement be applied with such emphasis as to that which closes with this meeting. In every department, the great work, in promoting which is assigned to this Board so important an agency, has been favored with unwonted progress. The events of providence have opened new and promising fields for missionary enterprise, and are giving cheering indications of the speedy occurrence of great and decisive changes in favor of pure Christianity. There has been in this country a manifest increase of the missionary spirit. Several new missions have been established and resolved upon by the Committee. A considerable number, though less than was desired, of additional missionaries have been sent forth. The means and instrumentality for prosecuting our work with yet greater energy have decidedly increased. The labors of the missionaries, at most of our stations, have been uninterrupted, and prosecuted with vigor, and attended with the divine blessing.

*Of the events of providence referred to as opening new and promising fields for missionary exertion, and giving cheering indication of great and decisive changes in favor of pure Christianity, the more prominent are,—the revolutions among the principal Mohammedan powers; the arrangements of the British government in reference to trade to southern and southeastern Asia; the prospect of general commercial intercourse with the numerous and interesting population of China; and the occurrences, known to the readers of missionary intelligence, which induced the Directors of the London Missionary Society to publish, not long since, to their patrons and to the world, that "IDOLATRY IS NOT LONG TO BE THE RELIGION OF INDIA." "THE MIGHTY FABRIC OF HINDOOISM IS TOTTERING; AND MANY EVEN OF ITS GREATEST VOTARIES ARE NOW APPREHENSIVE OF ITS FALL."* Who can contemplate these events with the eye of Christian philanthropy, and not feel that the Lord is, of a truth, preparing his way in the earth; and be constrained to new and more devoted efforts as a co-worker with Him in accomplishing the purposes of his redeeming love?

*Of the increase of the missionary spirit in this country, there are many indications.*

*The conversation and correspondence of ministers and other Christians shew, that*

the all-important truth is more and more intelligently and practically embraced, that the church was constituted by its divine Head, and its individual members were redeemed by his precious blood, and renovated by the Spirit, and are preserved in faith and hope, and blessed in providence—not, chiefly, that they may have the comforts of this life, and the consolations of piety, and be fitted for and ultimately received to heaven—but that they may be "the salt of the earth" and "the light of the world"—the means of diffusing, as extensively and rapidly as possible, the knowledge and blessings of true religion; that "the spirit, the genuine spirit, of missions, is the true spirit of the gospel; love to God, and love to man; the *charity which seeketh not her own, and is full of mercy and good fruits*; benevolence in its purest, loveliest, highest character; *the same mind that was in the Redeemer of men, when he came to seek and to save that which was lost*; the spring of living, active, never-to-be-restrained desire for the promotion of the great design for which He *endured the cross*, and for which he sits as King on the holy hill of Zion." And feeling this, ministers and other Christians are less and less thinking and feeling (as has been too much the case) that preaching on the general subject, and the different prominent objects, of benevolence, and attending to the regular contribution of funds for their advancement, is a business which does not belong to them, but only to the societies engaged in prosecuting them, and their agents; and that such preaching and efforts will interfere with the due application and the success of the appropriate means of grace in a congregation, especially if favored with a revival of religion. On the contrary, the conviction is extending and becoming more and more practical, that the great thing to be aimed at, with respect to churches and individual Christians, is to bring them **TO LIVE FOR THE CONVERSION OF THE WORLD**; and, of course, that it is a part, a most important part, of every pastor's duty, to instruct and excite and guide his people; and of the people's, to animate and help one another, in prosecuting the great work of converting the world; that such preaching and efforts, conducted with the right spirit, are among the very best means of grace, and most consonant with a state of revival, and may be expected to contribute to its continuance and power. Some, a goodly number, of ministers and Christians are coming decidedly and habitually to feel and act thus. How happy will it be, for ministers themselves, for their churches and congregations, for this country, for the world, when the description shall be that of the pastors and churches generally of our land.

Another indication of the class now being presented is *the increasing estimation and patronage of the Missionary Herald.*

On this publication a principal dependence has always been placed in carrying forward our work. The enterprise entrusted to this Board may be contemplated in two grand departments, the conduct of missions abroad, and the excitement and continuance of a missionary spirit at home. The latter is not only first in order, but is also first in importance; for on it depends the extension of the benign influence of missions abroad, and their scarcely less happy reflex influence at home. To excite and extend and cherish the missionary spirit, the great thing required is the *diffusion of information*, as to the state of the unevangelized nations, the duty of the churches to them, the opportunities and means of extending to them the blessings of the gospel, the efforts making for them, and the success with which God is graciously crowning those efforts. A truly pious mind, when actuated by pious principles, will certainly feel, and pray, and contribute, and make other practicable exertions, for the unenlightened and perishing, if it has before it and pressed upon it the exact and the whole truth concerning them. To do this is the object of the *Missionary Herald*; for which, in the judgment of judicious friends of missions generally, it is happily adapted. And wherever it is taken, and regularly read, the effect just adverted to uniformly follows. Where taken, the Committee have evidence that it is more and more thus read. And, without any very special efforts to promote its circulation, the number of copies distributed has increased more than a thousand during the past year. The number of copies now distributed is about thirteen thousand. It ought to be many more than this. It is the design of the Committee to make some special efforts to extend its circulation, in connection with the commencement of the next volume. And it is confidently expected that the friends of missions will give their efficient countenance and co-operation to this design. In no way, it is believed, can a minister or a private Christian more effectually promote in others the spirit of missions, and of course the spirit of genuine religion, than by inducing them to acquaint themselves regularly, from month to month, with the facts and incidents presented in this publication.

Another pleasing evidence of the increase of a true missionary spirit in this country is seen in the *more favorable reception generally given in our congregations to the Agents of the Board and of other benevolent societies, and the results which they are permitted to report of their labors*. The nature of the case evinced to the early conductors of our prominent benevolent societies, that, to acquaint the people with the necessity of such institutions, and with their plans, operations, and results, and the calls upon them for new and greater efforts, persons well informed on these topics, and qualified to make a judicious and im-

pressive presentation of them, must be employed for that purpose, as well as to direct and sustain the systems and measures that should be adopted for providing funds. And experience has some time since produced a settled conviction among the directors of our principal benevolent societies, that to carry forward with vigor and success the work entrusted to them, there must be connected with each of them a regular and continued system of agencies. Three years since the Board recommended to the Prudential Committee to appoint, as speedily as possible, such a number of general and other agents, in different parts of the country, as in their judgment was necessary to bring before the community the duty of aiding in the great work of converting the world. From that time the Committee have kept the object of the recommendation in view, and been making exertions to carry it into effect. And within the last eighteen months they have been enabled to make considerable progress towards the completion of the design. They have now three General Agents employed, who are expected to continue in the service,—the Rev. HORATIO BARDWELL, (formerly a missionary of the Board at Bombay) for *New England*; the Rev. CHAUNCEY EDDY, for the *State of New York*; and the Rev. ARTEMAS BULLARD, for the *Western States*. And soon, it is hoped, a General Agent will be obtained for the Middle, and another for the Southern Atlantic States.—There have also been employed, during the year, several local and temporary agents; some in parts of the country for which no General Agent has yet been obtained; others to co-operate with and assist the General Agents already appointed, in their respective fields.

Formerly, and no very long time since, prejudices were extensively cherished against agents for benevolent societies. Many thought them unnecessary. More received them with coldness, listened to them with reluctance, allowed upon themselves as little influence as possible from their statements and appeals, contributed sparingly or not at all to the objects presented by them, rejoiced when they departed, and hoped it would be long before they or others would come again; and in the interval, gradually declined in and lost the little interest that had been excited among them in the objects thus brought before them, and soon ceased to do any thing for their promotion. The happy change which is taking place in this particular will be best evinced by a few extracts from the reports of our agents within the past year.

The Rev. Mr. Bardwell remarks:

"The churches of New England, though far below the standard of missionary feeling and action required in the gospel, are obviously rising. There seems to be a general expectation of doing more and more every year. If suitable men could be obtained for missionaries, in

sufficient numbers to require such an amount of funds, and a call were made upon the churches, New England alone would cheerfully furnish more funds during the next year, than your treasury has received in any one year since the organization of the Board. Nothing, I am persuaded, is wanting to obtain funds to any reasonable amount, but suitable missionaries to expend them. The prospect from the colleges in New England has never been more promising than at the present time. But encouraging as is the prospect, it is far, very far, from meeting the calls of Providence. The question almost daily arises in my mind, might not the Board, with fair prospects for success, send out more laymen in their service, than have yet been employed? I know, indeed, that some embarrassing circumstances might attend and result from such a measure; but would not the urgency of the call for more laborers justify measures which, under other circumstances, would be inexpedient? From conversation with various ministers and others on this subject, I am persuaded that the public would sustain the Board in such a measure, should they deem it expedient. In my intercourse with various clergymen, I have been much interested and gratified to find that some who are settled in the ministry are beginning to inquire whether they ought not, even now, to go to the heathen. A few years ago, the subject was put to rest when an individual received a pastoral charge. Many have said to me in years past, 'I once thought I should be a missionary; but now I must relinquish the thought.' Now, it seems not in every instance to be so. 'If I have formerly done wrong in refusing to go,' it begins to be said, in one instance and another, 'may I not retrieve the wrong by offering myself now?'"

The Rev. Mr. Hand, a temporary agent in the State of New York, after passing through a region comprising several counties, where the cause of foreign missions had never been generally and systematically presented before, and where he found comparatively little acquaintance with the subject, or interest in it, and many objections,—says:

"A great change has taken place in the community on the subject of missions. This is very evident and encouraging. Contributions have been increased from five to fifteen times the amount. Objections of wicked and ignorant men are greatly removed. In no place have I seen a greater change of public opinion in favor of missions, particularly in men of the higher classes in society. Never have I been so fully persuaded that objections could not stand a critical examination, or that my cause was transcendently good."

The Rev. Mr. Eddy, General Agent for New York, makes the following statements:

"Among the ninety congregations to which I have preached on the subject of missions, during the seven and a half months that I have been actually engaged in my field, there have been a few instances, perhaps six, possibly ten, in which I have failed to get the people to move forward much beyond their former position, or to do much more than they had before done;

though I know not of one instance of their doing less; but in most cases I have witnessed a most animating advancement in feeling and action. Some congregations give this year one third more than they did before; some double; and some three-fold; and a few four-fold. Of the whole number to which I have presented the subject, I should think it safe to say, they do this year one third more than ever before; and at least double what they would have done, had they not been visited by an agent. In the information communicated, in the good feeling produced, in the system for future operations which has been introduced and commenced, and in starting young men to study for the ministry, I hope for still greater good. It is often asserted that the churches are awakening and coming up to the great work of missions. If they were doing so *spontaneously*, it would be animating indeed. But neither the amount contributed by the churches who are not visited, nor in any self-moved preparation and action in them, is there any proof of it. Agents would love to have it so, that the occasion for being agents, rather than pastors, might not exist. But until it is so, great evil would result from admitting it. But while we have not this encouragement, there are others almost as valuable. 1. The cause is generally popular; almost all the churches do something for it. 2. Objections are almost entirely overcome or silenced. I have heard of them only in five or six places. And there, the churches are twelve or fifteen years behind others in all respects; and the objections made by opposers are the same as were made and answered fifteen years ago;—nothing new. 3. The people hear sermons on the subject with great interest. They subscribe, generally, with cheerfulness and liberality. And when they have done more than usual, they are very happy in speaking of it. In returning through places where I had made a successful effort, I am greeted with smiles, and with assurances that my visit next year will be anticipated with pleasure. 4. Nothing is so exhilarating and animating to the people as to tell them that we shall probably have between eighty and an hundred men ready to go to the heathen within eighteen months; and that, next year we shall ask them to *enlarge* their contributions. I am confident that if we now had one hundred men ready to go, I could collect from the State of New York our part of the necessary funds to send them abroad, and sustain them, with more ease than I can our part to sustain a less number."

The Rev. Mr. Apthorp, now on his voyage to join the mission in Ceylon, who visited various parts of Virginia as an agent of the Board, within the past year, says:

"I have been received with great kindness, and aided with cheerfulness. I have very deeply felt the importance of having a permanent agent for the Southern States. The people are willing to contribute and to pray; but they are in need of guides, or rather of a head, who can set and keep others in action."

The Rev. Thomas P. Johnson, an accepted missionary of the Board, to sail this autumn to the Mediterranean, has been employed as an agent the past year in North Carolina.

"From the scantiness," he remarks, "of your former receipts from this section of the country, you will not be disappointed if the income of the Board is not greatly augmented by my efforts in its behalf among these scattered and feeble churches. A most lamentable want of acquaintance with the condition of the heathen, and of missionary operations, has hitherto left these churches in such a state of indifference in regard to both, as is enough to make one weep, when he recollects that to the church God has committed the work of converting the world. During the whole of my first five months travel in this field, I met with but one minister, having the oversight of a congregation, who was receiving the *Missionary Herald*. I have had the pleasure of introducing it, not only to several ministers, but also into many families, where it is read with interest, and upon the members of which, especially the young, I have no doubt it will, by the blessing of God, have a most happy influence. I have been kindly received in all the congregations I have visited, had opportunity to present the subject of missions to nearly all of them, and generally had the satisfaction of seeing a decided interest excited in the subject, followed by cheerful contributions."

The Rev. Artemas Bullard, General Agent for the Western States, has travelled extensively, during the year, in Ohio, Indiana, Illinois, Kentucky, Tennessee, and Pennsylvania, visiting colleges and theological seminaries, attending meetings of ecclesiastical bodies, and preaching to numerous congregations. In the seminaries and colleges he has visited, the pious students have formed societies of inquiry on missions, and are giving much interested attention to the subject. The society in the college at Danville, Kentucky, have undertaken to furnish every Presbyterian family in that State with a copy of one of the *Missionary Papers* of the Board, every six months; and have already distributed the first paper; and the society in Jefferson College, Pennsylvania, have undertaken to supply every family in that State, west of the mountains, with a *Missionary Paper* once in each year; and it is probable other similar societies in the valley will follow the noble example. Referring to these facts, Mr. Bullard says:

"From these circumstances and others previously narrated, you may form some idea of the materials with which I am called to work. Better there cannot be found in the *land or world*. It must be cheering to the heart of every Christian acquainted with the facts, to see what instrumentality the Lord Jesus Christ is now raising up through this mighty valley, to be speedily employed in publishing the glad tidings to earth's remotest bounds."

In reference to his agency generally, Mr. Bullard says:

"I cannot describe the anguish of spirit I frequently endured, after it had been decided that my life should be spent in the service of the American Board of Commissioners for Foreign Missions, as General Agent for the Western

States. I felt that I was young, and that the vast field to be occupied would bring upon me responsibilities which ought to have been sustained by a man of much more experience and far greater talents than I could be supposed to possess. My heart sunk within me when my mind fastened upon the obstacles which I imagined would obstruct almost every step of my path. From what I had known of the indifference and avaricious opposition with which the agents of the Board were obliged to contend when the claims of the heathen were first laid before the churches of the east, it was natural to suppose that I should long be compelled to contend with a still more chilling and deadening influence among the less informed churches of the west. From what I had seen and heard, too, of the spirit of strife and party, by which the churches of this great valley were agitated with reference to most of the other benevolent institutions, I trembled lest I should be called to encounter much of the same feeling while laboring for the American Board. But I was never so happily disappointed, as I have been on ascertaining the spirit with which the churches of the west actually hear and discharge their obligations to the perishing heathen. With one or two individual exceptions, I have not yet found a man in the Presbyterian church, who does not apparently feel the most perfect confidence in the American Board. Some churches I have found which can hardly unite their efforts in favor of any other benevolent institution, that look upon the American Board as common ground, where they can meet and harmoniously labor for the conversion of the world. From the experience I have already had, I am confident it will not require more labor and money to disseminate missionary information among the churches of the west, than has been expended among those at the east, to bring these comparatively infant churches to furnish an example of Christian benevolence and self-denial hitherto unequalled in any section of this country. The eagerness with which all the churches I have visited listen, while their obligations to publish the gospel to every creature are pressed upon them, and the promptitude and cheerfulness with which they give to aid this *good cause*, go far to compensate for the sacrifices of separation from relatives and absence from home, and furnish the most cheering indication that the means will be furnished to send forth and sustain all the suitable men you can obtain to go forth as messengers of salvation to the millions on millions dying in idolatry and sin."

What friend of missions, after listening to or reading these statements will doubt the expediency of agencies, not merely to direct attention to our object and excite an interest in it at first, but also to sustain and direct that attention and interest, to keep open the fountains and guide the streams of benevolence from the hearts and hands of the people to the department of the Lord's treasury entrusted to our care? And no intelligent, reflecting friend of the cause can fail to be convinced that men of the first character in the ministry are required for this work, especially for the General Agencies; that they must be permanently engaged in the work, that they may be induced to qualify themselves for it, and may

have the advantage of being known and having influence in the churches; and that they ought to have a comfortable and adequate support. Indeed no part of the expenses we have to meet, in carrying forward this enterprise entrusted to us, is so economical as that of supporting well-qualified and successful agents. They have also a strong claim upon our attention to the comfort of themselves and their families, for with the single exception of missionaries on exploring tours, none connected with the Board, are called to greater personal and domestic sacrifices. Let contributors to the cause every where be willing that they and their families should have a comfortable provision. Let them be received, every where, with respect and kindness. Let them have, every where, the efficient co-operation of ministers, and of Christians generally, in their self-denying, laborious, and most useful work.

Another pleasing indication of an advance in the missionary spirit of the country, and cause of thankfulness and encouragement, is the *increasing proportion of the young men obtaining education and seeking the ministry, who are devoting themselves to Foreign Missions.* There has been but a solitary instance, in the history of the Board, of there being missionaries ready to go forth to the heathen under its patronage, when there was a deficiency of the requisite funds to send them. And in that instance, the churches were no sooner apprised of the fact, than they, in a few months, furnished the means of sending the missionaries, and of paying a considerable debt at that time owing by the Board. So that it may be said that, from the beginning, the great desideratum, and the great difficulty, in carrying forward our work, has been, to obtain sufficient numbers of competent missionaries. The Committee entirely concur with the statements, already quoted from different agents, of the readiness in the churches to meet calls upon them to send forth and sustain more laborers, to an extent much greater than is likely to be speedily made. Were there suitable men and women enough at the disposal of the Committee, to double the number of evangelical laborers under their direction within the next year, they would not doubt that, with proper effort through the press and competent agencies, the requisite pecuniary means would be obtained.

Under these impressions the Committee have felt it incumbent on them to give a prominent attention to Theological Seminaries and Colleges through the country. Where it is practicable, one of the secretaries, and where it is not practicable the general agents, visit these institutions, annually, or at least once in two years, to present the subject of missions to the whole body of the pious students;—not to endeavor to *persuade* any of them to become foreign missionaries; but to produce, if pos-

sible, in them all, a missionary spirit; and to induce all, deliberately, intelligently, and prayerfully, to examine and decide whether it is or is not their duty to become heralds of salvation to the unevangelized nations. Conversation is also had with those individuals who have decided to offer themselves for the service, and with those who are inquiring as to their duty in respect to it, and with their instructors in regard to them. The happiest results, through the divine blessing, follow these efforts. Suitable men, in increasing numbers, are led into the missionary service; those who do not enter it are better fitted for the work of the ministry at home; and a knowledge is obtained of the individual character and qualifications of those who are to become missionaries of the Board, of eminent service in determining their designation. The number in the present senior classes in the different Theological Seminaries who have concluded to offer themselves to be foreign missionaries is small. But in the succeeding classes of the various seminaries, a much larger proportion have, either decided to offer themselves in due time for the service, or are seriously investigating the question of their duty in regard to it. Of the numerous young men of piety in different stages of their preparatory education, a much greater proportion than was ever known before, are looking forward to foreign missionary employment as that in which they shall delight to labor for the advancement of the Redeemer's kingdom. Indeed, of the subjects of the precious revivals with which our literary institutions and churches were so extensively blessed three years ago, a striking and distinguishing characteristic is a feeling that the conversion of the world is to be the great object of desire and purpose and pursuit, with all the servants of Christ, in whatever field or department employed. What friend of God or of man will not pray that such revivals may be repeated, with greater frequency and power?

Nor is this encouraging spirit confined to those who are in course of preparation for the ministry. As the Board have already heard from one of the general agents, "*various clergymen settled in the ministry are beginning to inquire whether they ought not, even now, to go to the heathen.*" And this statement is as true, in proportion to the number of ministers and the diffusion of missionary information, of other parts of the country as of New England. And there are certainly many settled ministers to whom this inquiry is at least as proper as can be, to them or others, the one—whether it is their duty to change their field of labor in this country. They did not from various causes, previously to their entrance upon the pastoral office, thoroughly examine and deliberately decide the question, whether duty to Christ and to our perishing world required them to be foreign missionaries or to remain in their native

country. Or they did examine the question, and both judgment and inclination inclined to the missionary work, but uncontrollable obstacles prevented their entering upon it, which Providence has now removed. And their circumstances as to family and other particulars, are such that they might, if called to do so, remove, without insuperable difficulties, to a foreign country. There is now, from the openings of Providence and the increasing missionary feeling and liberality of the churches, an urgent call for many more foreign missionaries. And the clergymen referred to, and their companions, have the requisite qualifications for the work. Should not such clergymen seriously and thoroughly examine whether it is not their duty to become foreign missionaries? How can they contentedly and happily pursue their pastoral work, when so many and such urgent calls are coming to us from the unevangelized nations, without having, upon such an examination, come to the conclusion that duty requires them to continue that work? If clergymen so circumstanced, through the country, shall be induced to make such an examination, as we cannot but hope they will, there will be from this source a speedy and considerable increase of the number of our missionaries. Of the four ordained missionaries recently sent by the Committee to Ceylon, three had been acceptable and useful pastors in this country. Other pastors are now in negotiation with the Committee, in reference to their going forth to other missions. And several others are known to be seriously investigating the subject.

Since the last meeting of the Board, the Committee have been permitted to send forth the following *additional missionaries*.

Rev. William Thomson and wife,	to the Mission in Syria.
Doct. Asa Dodge and wife,	do.
Rev. Elias Riggs and wife,	Mission in Greece.
Rev. William Todd and wife,	Mission in Ceylon.
Rev. Samuel Hutchins and wife,	do.
Rev. Henry R. Hoisington and wife,	do.
Rev. George H. Apthorp and wife,	do.
Doct. Nathan Ward and wife,	do.
Rev. Ira Tracy,	Mission to China.
Mr. Samuel Wells Williams, printer,	do.
Rev. Charles Robinson and wife,	Mission in Siam.
Rev. Stephen Johnson, Jr. and wife,	do.
Rev. Samuel Munson and wife,	to the Indian Archipelago.
Rev. Henry Lyman and wife,	do.
Rev. Lowell Smith and wife, Sandwich Islands.	
Rev. Benjamin W. Parker and wife,	do.
Mr. Samuel Fuller, painter,	do.
Rev. William Arms,	Mission to Patagonia.
Rev. Titus Coan,	do.
Rev. Ashur Bliss and wife, North American Indians.	
Rev. Matthias Joslyn and wife,	do.
Rev. Henry R. Wilson,	do.
Rev. John Fleming and wife,	do.
Mr. Edmund F. Ely,	do.

Mr. John L. Seymour,	North American Indians.
Miss Relief Thayer,	do.
Miss Esther Smith,	do.
Miss Jerusha Johnson,	do.
Miss Mary B. Choate,	do.
Miss Martyn,	do.
Miss Elvira G. Perkins,	do.

Ordained Missionaries 19; Physicians 2; Printers 2; other assistants 25: total 48.

The Rev. David O. Allen, of the Bombay mission, who had, with the sanction of the Committee, returned to this country, has, within the year, again repaired to his field of labor.

The receipts of the past year have exceeded those of the preceding year by \$15,270,65; and have amounted to \$145,844,77; which, added to the balance in the treasury at the commencement of the year, gave \$152,522,41 of funds at the disposal of the Committee during the year. Of this sum has been expended in prosecuting the various objects of the Board, \$149,906,27; leaving in the treasury, of disposable funds, at the close of the past financial year, on the 31st of August last, \$2,616,14.

In addition to the disbursements just stated, there have passed through our treasury, to various missions of the Board, from other benevolent societies, the following sums:

From the American Bible Society, to the Bombay mission, to print the Scriptures in the Mahratta language,	\$5,000
Do. to the Sandwich Islands mission, to print the Scriptures in the Hawaiian language,	5,000
Do. to the Cherokee mission, to print the Scriptures in the Cherokee language,	300—10,300
From the Philadelphia Bible Society, to the Sandwich Islands mission, to print the Scriptures in the Hawaiian language,	1,500
From the American Tract Society, New York, to the Bombay mission, to print Tracts in the Mahratta language,	1,000
Do. to the Ceylon mission, to print tracts in the Tamul language,	1,000
Do. to the China mission, to print Tracts in the Chinese language,	1,500
Do. to the Mediterranean mission, to print Tracts in the languages spoken in and around the Mediterranean Sea,	1,500
Do. to the Sandwich Islands mission, to print Tracts in the Hawaiian language,	1,000—6,000
From the Society in Scotland for Propagating Christian Knowledge, to the mission to the Stockbridge Indians, near Green Bay,	190
Total from other societies, to aid in printing and distributing the Scriptures and Religious Tracts, &c.	\$17,920

And the liberal aid thus begun to be furnished by these institutions in the great work of enlightening and saving the unevangelized millions of our globe, they are determined to continue and increase. The Managers of the American Bible Society, on the 4th of April last, resolved, "That, provided the means for that purpose be

supplied by the auxiliaries of the society, and benevolent individuals, the Board will appropriate, during the year ensuing from that date, \$30,000, for printing and circulating the sacred Scriptures in foreign countries, and among the aborigines of our own land;" of which sum from \$15,000 to \$20,000, will, probably, be applied to the noble purpose for which this liberal provision is designed, by missionaries of this Board. And the society, at its annual meeting, on the 9th of May last, explicitly and solemnly recognised the responsibility resting upon Christians for the universal diffusion of the sacred Scriptures throughout the world, and commenced a course of measures designed to accomplish, in connection with other Bible Societies, the speedy discharge of this weighty responsibility. The American Tract Society, New York, also, at its annual meeting on the 8th of May last, resolved, "That, while this society express their grateful acknowledgments to God for enabling them to transmit, during the past year, the sum of \$10,000 for the printing and distribution of tracts in foreign and pagan lands, we see solemnly bound not to relax our efforts until, by his continued blessing, and the help of his people, all of every nation to whom he shall open the way of access, shall be supplied with tracts, and brought to the knowledge of Christ." In execution of the benevolent purpose thus announced, the Executive Committee of the American Tract Society, resolved, on the seventeenth of June last, "that, in the opinion of this Committee, it is desirable that the sum of at least \$20,000 be remitted, during the society's current year, for tract operations in pagan and foreign lands." Of this sum appropriations have been made, to be remitted as soon as adequate contributions shall be received, to different missionary stations of this Board, amounting to \$10,500.

The sums thus contributed to the aid of our missions, not only afford a substantial relief to the treasury of the Board, by pro-

viding for expenses which had to be met before from its funds, but are also of most substantial benefit in enabling the Committee to direct their attention, as well as their appropriations, more directly and exclusively to the departments of Christian education, and of preaching the gospel to the unevangelized nations. Besides expressing to the different societies, as the Board will do at its present meeting, their grateful acknowledgments for the liberal aid thus afforded them, the Committee would distinctly recognize the favor of Providence in thus providing, as our great and responsible work is extending, for the successful prosecution of some of its most important branches by other judicious and efficient agency.

The remaining cause of gratitude and encouragement adverted to, from the *labors and success of our missionaries*, will be presented in the detailed account now to be given of the history of our several missions during the past year; with which will be connected notices of the new missions attempted and contemplated by the Committee.

Before closing this part of their Report, the Committee have only to add, that the duties pertaining to the department of correspondence, have been distributed among the Secretaries as follows:—The three Secretaries to be *jointly responsible* to the Prudential Committee in regard to the business of their department; and in its *execution*, Dr. Wisner to attend to the domestic correspondence, the general superintendence of agencies, the visiting of theological seminaries and meetings of the principal ecclesiastical bodies, &c.; Mr. Anderson to conduct the foreign correspondence, with the missionaries and with other societies; and Mr. Greene to have charge of the correspondence with missions among the Indians, and of editing the *Missionary Herald*. Other duties will be common to the three; and each will assist the others as occasion shall require.

## MISSIONS.

In exhibiting the state of the several Missions of the Board, the Committee will follow the geographical order, commencing with the missions around the eastern shores of the Mediterranean.

### MISSION TO GREECE.

Jonas King and Elias Riggs, *Missionaries*; and their wives.

Our work advances slowly in Greece, because the means are inadequate, and the times have been unfavorable. During the past year, Greece has been in an unsettled condition. Travelling by land has been dangerous, and our operations have been confined almost to Athens; and that city

has been in Turkish hands. The new king, Otho, with the Regency, did not reach the country until the 6th of February last, nor was it until the 12th of April that the Acropolis of Athens was delivered up to its rightful owners. That event consummated the deliverance of Greece from Mohammedan authority. A cabinet of ministers has been formed, of which Tricoupis, a Greek gentleman of patriotic and enlightened views, is the president. The country has been divided into ten provinces, in which

regard has been paid to ancient landmarks, and these again have been divided into districts. Committees have been appointed by the government to inquire and report on the subjects of education and religion; and the hope is entertained that order will soon be restored, and the roads become safe for travelling.

Mr. Riggs, whose designation to Greece was mentioned in the last Report, sailed from Boston with his wife on the 31st of October, arrived at Malta on the 6th of December, sailed from thence on the 1st of January, and entered the port of Athens on the 27th, where he was cordially welcomed by Mr. King, and the brethren of the American Episcopal mission. He had previously paid so much attention to the modern Greek as to be able to make considerable use of it in conversation, and soon took the charge of what might perhaps be called a bible-class in one of the schools. He was greatly interested and pleased by Mr. King's familiar exposition of the Scriptures in his flourishing hellenic school.

One great and obvious benefit arising from the location of intelligent missionaries in different parts of the Levant, is the calling into useful exercise of native talent, when allied, as it often is, to an ingenuous disposition, and a willingness to labor for the instruction of the people. Mr. King has in this way exerted much salutary influence. Niketoplos, a skilful Lancasterian schoolmaster—George Constantine, educated by the British and Foreign School Society in London—Baphas, educated at the Ionian University—and Anastasius Karavelles, educated in Amherst college at the expense of the Board; are employed, with one or two others, in the schools at Athens. The last named person, after completing his education in this country, returned to his parents at Kalamata, in one of the southern districts of the Peloponnesus. In that town, the most considerable westward of the Taygetus, he is expected to open a school, after assisting a while in Mr. King's hellenic school. This school, under the charge of Baphas, contained seventy scholars in February. A public examination of it was held at the commencement of the year, which was attended by the greater part of the demogerontes of Athens, by the bishop, and others to the number of about fifty. At the close of the examination, the bishop made an address to the scholars highly commendatory of the school. A number of the scholars are from other parts of Greece. One is a priest from Sparta. A happy influence has been exerted upon the deportment of many of the scholars in school, though not to that extent which a Christian heart could desire. The female school, owing to a variety of causes, is less prosperous than formerly. The whole number of scholars in the four schools is about 250. The schools have been favorably noticed in the government paper.

From 15 to 120 attend Mr. King's two Greek services on the Sabbath. His manner of preaching the gospel appears to be in a high degree judicious, and not without apparent usefulness.

In July of last year, Mr. King visited Nauplia, the seat of government, at which time he presented Rizos, the secretary for religion and public instruction, with a considerable quantity of books printed at the Malta press, which were respectfully acknowledged, and afterwards distributed among the schools of Greece. The secretary had also received a quantity of New Testaments in modern Greek from Switzerland, which he disposed of in the same manner. In addition to the books presented to the government, Mr. King distributed and sold at this time nearly 1,600 school books and tracts, and 55 New Testaments.

It is exceedingly desirable that the Greek church, and indeed all the other oriental churches, should be induced to acknowledge the Hebrew text as the only proper standard of the Old Testament. A translation from the Hebrew into modern Greek, is now in progress at Corfu. But the merits and claims of the Hebrew text will never be appreciated in Greece, until there is an institution among them, in which an enlightened course of study shall be pursued in biblical literature. Such an institution our brethren are anxious to see established somewhere in Greece.

#### MISSION AT CONSTANTINOPLE.

William Goodell and H. G. O. Dwight, *Missionaries*; and their wives.

The last Report represented Mr. Goodell as having been driven from his abode in Pera, by the terrible fire which, a little more than two years since, desolated that populous suburb of the imperial city; yet busily and successfully occupied in promoting Christian education among the Greeks. It was also stated, that Mr. Dwight left Malta, with his family, on the 15th of May 1832 for Constantinople. He reached that place on the 5th of June, and immediately commenced the study of the Armenian language. Until sometime in August the two families resided at Buyuk Dereh, the village on the Bosphorus to which Mr. Goodell repaired after the fire. They then removed to Orta Koy, an Armenian and Jewish village about five miles above Galata, one of the suburbs of Constantinople. The two families, with Mr. Schaufler, missionary to the Jews, occupied the same house. Here they were soon after obliged to shut themselves up, and observe a strict quarantine for some time, on account of the plague, which was unusually prevalent. And before this calamity had passed, the cholera visited the city; and soon the Turkish capital and throne were shaken by civil war.

**THE GREEKS.**—A year and a half had elapsed at the close of the year 1832 since the arrival of Mr. Goodell at Constantinople, and in that time nearly thirty Lancastrian schools had gone into operation among the Greeks of the city and vicinity. In these schools were more than 2,000 children, of whom not less than 100 were girls. It is true Mr. Goodell was not intimately connected with all these schools, yet is it matter of devout thankfulness, that he had been able to exert an extensive and beneficial influence in very many of them. The patriarch affords them liberal patronage, and most of the bishops seemed well disposed; but by the common priesthood, for some reason, they were not regarded with such general favor. The wise course has been pursued of inducing the people to help themselves in every case as much as possible. Most of the schools are supported by the Greeks, except that the greater part of them have been more or less assisted by supplies of books, etc. Much credit is due to the people on account of the readiness with which a course of instruction has been adopted, so totally unlike the former usages in all their schools. In May of last year the patriarch made out a list, under his own hand and seal, of such books as he was willing should be used in Greek schools and families, comprising all the publications from our press at Malta which had been introduced into the schools.

The only schools on account of which the mission has been at much expense, and over which it has exercised the immediate and entire control, have been those at Buyuk Dereh and Galata. Both of these were mentioned in the last Report. The papists are numerous in the former village, and exerted such an influence upon the Greek bishop, who has been too ready to hearken to their suggestions, that the school in that place has been suspended. It is an instructive fact, that the school house in Buyuk Dereh is the only one which the mission assisted in building, and that this unfriendly interference is traceable more to that fact, than to any other. The school at Galata is a kind of *normal* school, and is the general rendezvous for teachers, who come there to learn the Lancastrian system, or to be instructed by Mr. Paspati in arithmetic, or to ask advice, or to get slates, books, etc. for their schools. It is now separated into two departments, one for boys, the other for girls. Not long since one of the high officers of the Sultan came in to see the school, and on retiring left a donation of 500 piastres—a proof that the disposition of the government is not otherwise than favorable.

**THE ARMENIANS.**—It is sometimes true of communities, as it is of individuals, that they improve on acquaintance. Such is the fact in respect to the Armenians of Constantinople, amounting, it is supposed,

to 100,000 souls. They are more ingenuous and frank in their intercourse, than was expected. As a body, they are intelligent. Many regard their ritual as incubited with numerous burdensome ceremonies, not required by the Scriptures, and of no practical advantage, and sigh for something better, without knowing exactly what they want—as if the Lord were preparing them for a gracious visitation.

Mr. Goodell's time is divided between the Greeks and the Armenians, and his intercourse with both is chiefly through the medium of the Turkish language. Mr. Dwight devoted his whole attention to the Armenians, and has been busily employed in learning their language; or rather both their ancient and modern language, between which there is found to be more difference, than between the ancient and modern Greek. His helps are all in the ancient language; the modern he is obliged to learn as he can obtain it from the lips of the people. The modern Armenian is used much more extensively than was at first supposed; and an order was issued by the patriarch, somewhat more than three years since, requiring the children to be instructed in the Armenian only, in all the schools, that being properly their national tongue. Of course our school books, to be acceptable to the people, must be prepared in that language. But after all the Turkish, more than any other, is the universal language of the empire. By means of it intercourse can be held not only with Turks, but with Jews, Greeks, papal Greeks, Armenians, papal Armenians, etc.

This fact gives importance to the translation of the New Testament into the Armeno-Turkish language, not long since prepared by Mr. Goodell with the assistance of bishop Dionysius, and printed at Malta by the British and Foreign Bible Society. The translation is in a course of thorough revision for a new edition, which it is hoped the American Bible Society will consent to publish. Dionysius has recently completed at Malta a translation of the Old Testament into the Armeno-Turkish; in doing which he made use of the Arabic, Turkish, and Armenian versions, not being acquainted with the Hebrew. The translation will be conformed to the Hebrew; and a version of the Old Testament is believed to be specially demanded in that language. Copies in the Armenian have become extremely rare and can hardly be obtained at any price. The suggestion, also, is worthy of serious consideration, whether the Armeno Turkish is not better than the Armenian for a *first attempt* to bring back the Scriptures designed for the use of the Armenians, to the standard purity of the original Hebrew and Greek.

Measures have been taken to provide the necessary helps in the Armenian language for Lancastrian schools. The contrast between the advantages enjoyed in this re-

spect by the children of our own land and the Armenian children, is very great, though some good elementary books exist in the language. The Armenians have been stimulated by the schools in operation among the Greeks. Both their former and present patriarchs, some of the bishops, and other distinguished men of that communion, have visited these schools, and declare themselves pleased with the system. The ex-patriarch has been appointed head of the school department; but whether this event be auspicious to the cause of education, or otherwise, is yet unknown.

So different are the associations in the minds of oriental people from ours, that many of the most affecting and popular narratives in the series of the Tract society, composed originally to be read in this western world, lose their effect almost entirely among the people of the east. Mr. Goodell says there is no sort of ecclesiastical censorship among the Armenians of Turkey in respect to books. Every man purchases for himself whatever he likes best, and in whatever language.

But when once the spiritual and holy requisitions of the gospel are distinctly apprehended by a considerable number of the people, opposition will no doubt arise. The human heart is every where essentially the same; and never is it more violent in its hostility to the truth, than when that truth disturbs its repose behind the mass of superstition and folly, which constitutes the remains of the ancient Christian churches in the eastern world.

The Researches of Messrs. Smith and Dwight in Armenia, have been published in two duodecimo volumes, and well deserve the particular attention of the Board.

In May of last year, in company with Commodore Porter, whose kindness continues unabated, Mr. Goodell made an interesting tour to Broosa in the ancient Bithynia. The route lay through Nicomedia and Nice, places noted in history, and the latter especially in the history of the Christian church. Their modern names are Isnikmid and Isnik. Nice, to the spectator from without,—like the churches in the east which once assembled there by their representatives,—still appears to exist, as its doubled walls continue to rise upon the plain; but the buildings and the inhabitants are gone, and almost death-like silence pervades the empty space. Broosa is situated at the foot of the Asiatic Olympus, and is described as one of the most beautiful cities in the Turkish empire; with a large number of Moslem inhabitants, about 6,000 Greeks, as many Armenians, three synagogues of Jews, and a few papists. Mr. Goodell strongly recommends this place for a station in Asia Minor. While the capital should by no means be forsaken, he regards outposts in the country as having their peculiar advantages. The people are less

wealthy, less aristocratical and self-sufficient, less ceremonious, and more social; and intercourse of a religious nature is less embarrassed by not being under the immediate observation of high dignitaries in the church.

#### MISSION TO SYRIA.

BEYROOT.—Isaac Bird, Eli Smith, George B. Whiting, and William Thomson, *Missionaries*; Asa Dodge, M. D., *Missionary Physician*; and their wives.

The inhabitants of Syria no longer look to Constantinople for their laws, but to the banks of the Nile; where a man, once a poor orphan boy in Macedonia, has raised himself by the force of his character, to an independent and powerful sovereignty; and as a patron of the liberal arts and sciences, emulates the renowned among the caliphs of Bagdad.

The mission has experienced a severe loss, during the year past, in the death of Gregory Wortabet, which took place at Sidon on the 10th of September last, after an illness of only a few days. The history of this man must be familiar to the members of the Board. He belonged to the order of Vartabed, or monastic priesthood, in the Armenian church, when, in 1825, and at the age of 26, he became acquainted with our brethren at Beyroot. His previous career, as described by himself in an account published in the 24th volume of the *Missionary Herald*, proves him to have been an uncommon character; and his personal sufferings, both for good and evil doing, prepared him to receive a salutary influence from his new acquaintance. His mind was then in great darkness and confusion, ignorant of the true gospel, a prey to superstition and infidelity. The first ray of light that entered his soul was from the example of his missionary friends. That he compared with their preaching, and he admired the consistency of the two. He then compared both with the Scriptures, reading the New Testament day and night until he had read the entire volume. Then the day broke upon his soul. He became fully satisfied that the Scriptures were from God. He believed the gospel, and committed himself to divine teaching. He renounced his self-righteousness and all his dependance upon the absolutions of the church, and, with new joys and hopes, trusted for pardon only in the blood of the Lord Jesus. Having adopted the opinion that his monastic vows were unscriptural and therefore void of obligation, near the close of 1825 he married an amiable and discreet woman, who not long after gave good evidence of piety. Wortabet's deportment was such as became the gospel, until the departure of Messrs. Bird and Goodell from Syria in the spring of 1828. He accompanied them to Malta—as did Carabet also, or Dionysius, an older member of the Armenian church, of the rank of

bishop. This change in their circumstances was at their own earnest solicitation; but it was great, and how different from their anticipations cannot be known. Much allowance must be made for the feelings manifested by Wortabet while at Malta, which brought a cloud upon his Christian character. But his morals were irreproachable in the view of the world, and, on his return to Syria, in 1830, the sun, as if impatient of longer obscurity, broke out with increased effulgence, and shone brightly thenceforward till his death. He was not connected with the mission subsequently to his return, and yet became an efficient auxiliary. His residence was at Sidon. He supported himself by trade; was upright in all his dealings; the gospel was the grand theme of his conversation with all who came unto him; and his influence was most salutary and was daily increasing.—With such men as Wortabet and Asaad Shidiak as trophies in the forefront of our march upon Syria, and with the promises of the Lord of Hosts, which surely apply to that land if to no other upon earth, we have cause to labor in this mission with joyful expectation.

There is no longer good reason to doubt but that Asaad is dead, and that he died a martyr to the truth, stedfast unto the end. Armed with military power by the generous indignation of Ibrahim Pasha, an English merchant has explored the convent of Canobeen in search of the persecuted man. As the patriarch must have had notice of his approach in season to remove the prisoner to another place, had he been living, the failure of the search to discover him proved nothing. Various circumstances in this singular transaction, however, contributed not a little to the proof before existing, that Asaad had gone where "the wicked cease from troubling and the weary are at rest." The Board will be gratified to learn that Pharez Shidiak, a brother of Asaad, is now usefully employed in one of the schools established by the Church Missionary Society in Egypt. Strong and wayward passions have led him astray in time past, but he possesses an excellent mind.

The appointment of Mr. Thomson and Doct. Dodge to this mission was mentioned in the last Report. They sailed from Boston on the 30th of October, spent some time at Malta, and arrived at Beyroot on the 24th of February, to the great joy of their brethren already on the ground, who had long been desiring and expecting such a reinforcement. The forming of a new station was one of the first subjects for consultation. Sidon and Tripoli for a great while had been regarded as desirable posts; more recently Damascus had presented claims; and again Jerusalem was found to offer inducements to the protestant missionary. On the whole it was concluded, that the families of all should remain in Beyroot or its vicinity, while some of the brethren

should visit the places of greatest interest. But it was soon found expedient, in the judgment of the whole mission, for Mr. and Mrs. Whiting to try the effects of a voyage to Constantinople upon the prostrate health of Mrs. Whiting. The voyage was commenced in April, and the Committee have heard of their arrival at Constantinople. The effect had been salutary.

Mr. Thomson was then absent on a visit to Jerusalem, in company with Mr. Nicolayson, a missionary to the Jews, who has long been in habits of intimacy with our brethren, and Mr. Hardy, a missionary from India on his return to England. Mr. Nicolayson had previously visited the city, and had found unusual encouragement to labor among the Jews, and was strongly inclined to make that a place of his permanent residence with his family, provided another family would accompany him. They returned to Beyroot on the third of May, after an absence of six weeks, and after making arrangements for the residence of their families at the holy city.

The attention to schools, and to the preaching of the word, is the same as in the last year; and the same may be said with respect to social religious intercourse with the people. Mr. Bird has been diligently employed in composing a reply to the bishop of Beyroot's answer to Mr. King's farewell letter to his friends in Syria and Palestine. The answer was printed at Rome, and is in the Arabic language. It has the merit of quoting the whole, or nearly the whole, of the arguments which it is designed to refute. Mr. Bird's reply is also in Arabic, and is to be comprised in thirteen letters addressed to the bishop of Beyroot "by certain Christians of that city." The letters contain a great variety of extracts from the writings of the fathers and Roman Catholic doctors against the bishop's opinions, reasonings, and expositions of Scripture. Preparatory to this, Mr. Bird was furnished with the more important works of the ancient fathers; and what was found wanting to complete the library of the mission in the polemic department, was munificently supplied by Mr. Parnell, one of the devoted men who commenced the mission in Bagdad: he also presented the mission with a lithographic press, by which it is presumed, the Arabic and Syriac languages may advantageously be printed.

The late communications of the mission to the Committee, mention not only Sidon, Tripoli, Damascus, and Jerusalem, as important places to be occupied, but Aleppo, Antioch, Ladakia, Acre, Jaffa, and Salet, besides populous towns in the fertile vale of Celo-Syria. They ask that five or six more missionaries may be sent to their help, in order that new stations may be commenced without delay in the more important of these places. And they remind the

Committee that physicians, sent to that country as missionaries, will enjoy peculiar facilities of access to the confidence and affections of the people; and also express the wish, that pious and discreet merchants and tradesmen might be induced, on their own responsibility, to settle in the country.

### MISSION TO THE JEWS OF TURKEY.

William G. Schauffler, *Missionary.*

The last Report left Mr. Schauffler in Germany, on his way from Paris to Odessa on the Black sea. He arrived at that place on the 24th of June, 1832. There was his home before he resolved, through the advice of Mr. Wolff, and Mr. King, to repair to this country for education; and there he found relatives and many friends; and, before his departure, was the means of arousing the people to a deeper interest in religion and Christian missions. He proceeded by water to Constantinople, where he arrived on the last day of July.

The Jews at Constantinople are variously estimated at from 40,000 to 80,000. The number is uncertain, but it is believed that more Jews are collected there than at any other place of their dispersion. The field is large, and in the utmost need of cultivation. Having come originally from Spain on the expulsion of the Jews from that country, their language is a corrupted Spanish, which is written in the Spanish Rabbinical letter; differing from the German Rabbinic, and still more from the Hebrew letter. Their language contains a mixture of Spanish and Hebrew words. This language it was of course necessary for Mr. Schauffler to learn; and he soon found it expedient also to become acquainted with the Turkish. Much of his time has been given to these studies.

So far as the preparation of books for these Jews is concerned, the field is yet in great measure to be reduced to cultivation. The New Testament has been translated and printed in the Hebrew-Spanish language, but nothing of the nature of tracts is known to exist in it. Mr. Schauffler is preparing several tracts for the press. Constantinople is frequently visited by Polish Jews, rendering it desirable that he should be furnished with tracts in the Hebrew-German, or German language written with the Hebrew letter. Several tracts have been published in this language in England, and Mr. Schauffler is familiar with the dialect. The Caraites, or sect of Jews which reject the Talmud, were said to be printing an edition of the Old Testament at Constantinople in Hebrew and Hebrew-Turkish, or Turkish with the Hebrew character, for the use of their sect in South Russia, Crimea, &c.; but it is supposed the edition will be accompanied with Rabbinic notes. It may ere long be worth while to

publish an edition of the New Testament for this people in Hebrew-Turkish. Among other desirable works, Mr. Schauffler mentions a short Hebrew grammar, written in Hebrew-Spanish, and a brief vocabulary of the Bible, Hebrew and Chaldaic, explained in the Hebrew-Spanish, Turkish, and possibly the Persian languages. Such a work, he says, may be compressed into a smaller compass even than Gibb's Hebrew vocabulary.

The Jewish boys attend school for several years, but not the girls. Instances where males cannot read are rare, and as rare is it to find a female reader.

Apart from the explicit and animating promises which relate to the Jews, scarcely any enterprise can be more discouraging than a Jewish mission. In the first place, it is exceedingly difficult to get access to the people; and when they encourage our approaches, it is difficult in the last degree to ascertain their motives with certainty. All this is pre-eminently true of the Jews at Constantinople. And yet, from some cause or other, there is an extraordinary excitement among them, which is apparently owing to a disposition among many to inquire after the truth. Some have gone so far as to solicit and receive Christian baptism, in full prospect of severe persecution from their brethren, and notwithstanding the actual experience of it. Many others have desired baptism, and have been deterred, as it would seem, only by the fear of persecution. This is strange, and not easy to be accounted for, when it is known that most of those baptised by the Armenians sometime ago, in the circumstances above described, have since given painful evidence to their Christian friends that they were far from possessing the spirit of the gospel. Indeed, the experience which has been accumulating for these many years past is enough to satisfy any one, that, so far as means are concerned, the foundation of a Jewish mission must, if possible, be laid deep in the infant mind. But after all, we must recur to the promises of God, and rest our main dependence and build our most animating hopes upon his faithfulness and power.

### PRINTING ESTABLISHMENT FOR THE MEDITERRANEAN.

Daniel Temple, *Missionary and Superintendent of the press;* Human Hallock, *Missionary Printer;* and their wives.

This establishment bears a common relation to the various missions of the Board around the Mediterranean. A complete report of its productions, the last year, has not been received; but, from various letters, it appears that the following books have been printed since October 16, 1831; all in the modern Greek.

	Copies.
Abridgment of the Acts;	
Peter Parley's Geography, with beautiful maps in lithography;	
History of England, by Worcester,	4,000
History of France, by Worcester,	4,000
History of Elijah,	4,000
History of Elisha,	4,000
History of David,	4,000
History of the Sandwich Islands,	2,000
Dialogues on Grammar,	1,000
Scripture Compend, by Niketoplos,	4,000
An Arithmetic.	

In the press:  
Bickersteth's Scripture Help, abridged;  
Littleton's Conversion of st. Paul.

Cuts for an edition of Woodbridge's geography in modern Greek have been sent to Malta, having been generously presented by the publishers for that purpose. The Committee have also forwarded a set of stereotype plates for about five-and-twenty outline and skeleton maps, which Mr. Woodbridge kindly permitted them to cast from plates he had prepared for an atlas of that description. The other printing establishments of the Board will also be furnished with the same admirable device for saving labor and shortening the process of teaching geography in our missionary schools.—Founts of Hebrew and Spanish Rabbinic type have been ordered for the accommodation of the Jewish mission in Turkey.

It was intimated in the last Report, that the Committee intended to divide the establishment at Malta as soon as circumstances should permit, and move the Arabic part of it to Syria, and the remainder to some place near Constantinople. The present is believed to be a favorable time for such a change; and it is an interesting fact that Mr. Temple wrote a letter recommending a course substantially like the one described, on the very day that a letter was written at the Rooms containing the resolutions of the Committee which directed it. The Arabic department is in readiness to accompany Mr. Smith on his return to Syria; and Mr. Temple and Mr. Hallock are prepared to remove with their families and the other part of the establishment to Smyrna, immediately after completing the arrangements with Mr. Smith.

It is believed to be at all events expedient to make the trial whether the printing of religious books can be introduced into Turkey. The Committee believe that it can be, and such is the prevailing opinion of the brethren on the ground. It has always been the wish of the Committee that the brethren immediately connected with the press might have more scope for direct missionary labor, than they have at Malta; and missionaries will be more inclined to write for the press when it is near them, than when it is at a great distance. Syria is now under the government of Mohammed Ali, and the policy of the Turkish government has been progressively tolerant for several years past.—A young man

of promising talents and piety, who has been trained as a printer by Mr. Hallock, is expected to accompany Mr. Smith from Malta.

## MISSION TO THE NESTORIANS.

Jonas Perkins, *Missionary*; and his wife.

The Board will remember that a mission was proposed, a year ago, to the Nestorians of Oormiah, one of the western districts of Persia. The Rev. Jonas Perkins, and his wife are expected soon to leave this country for the purpose of commencing such a mission. The position he is expected to occupy is not only interesting in relation to the Nestorians, but it is in the very centre of Mohammedanism, and on the dividing line between the two great sects of that false religion—the Shiites being on the east, who acknowledge only the Koran as of divine authority; and the Sonnites on the west, who give that high honor not only to the Koran, but also to the traditions of their elders. He goes also where least is known concerning the oriental churches, but where possibly their rights and ceremonies are less perverted, than in the parts of Asia more accessible to the power and influence of Rome. Nor should we forget the antiquity of this branch of the church of Antioch, nor how extensively its doctrines were once diffused, nor with what zeal and success it once supported Christian missions among the tribes and nations of central and eastern Asia.

The Committee are anxious to associate a physician with Mr. Perkins in this enterprise, and will procure one as soon as possible. While waiting for a colleague at Constantinople, Mr. Perkins will avail himself of the facilities found in that city for acquiring the language of the Nestorians.

After entering the field of his mission, one of his first duties will be to cultivate an acquaintance with the religious opinions and sentiments of the people. The Board are aware that, except the information collected by Messrs. Smith and Dwight during the few days they were among the Nestorians, almost all we know concerning that sect in modern times, is derived from papal writings. The learned investigations of some of these men entitle them to high honor, but the churches of this country ought to have more accurate and certain information concerning the present state of the Nestorians—their numbers, places of residence, doctrines, rites, morals, education, etc. The savage Kurds may indeed prevent Mr. Perkins, for the present, from penetrating the Kurdish mountains to the seat of the Nestorian patriarchate at Joolamerk, or from crossing those mountains to the banks of the Tigris on the other side, on which many interesting vestiges of the church of Antioch are still to be found; but

such investigations constitute a part of the prospective duties of this mission.

The mission is in fact one to the Syrian church, on which was conferred the high honor of once rearing the trophies of its missionary zeal throughout Persia and southern India, and over upper Asia, and even, as there is strong reason to believe, in the very heart of China. Another duty, therefore, incumbent on this mission, will be to examine the Syrian chronicles, wherever found, in search of information concerning those interesting enterprises of the ancient church of God.

But studies and researches, however important, are subsidiary to our main object; which is, through the grace of God, to enable the Nestorian church to exert a commanding influence in the spiritual regeneration of Asia. The only acknowledged Head of the churches from which this mission emanates, is Jesus Christ; and their only standard for ultimate appeal in ecclesiastical matters, is the Holy Scriptures. The Syriac church acknowledges the same head, and also the same standard so far, that there is a broad common ground on which to stand; and we have the invaluable privilege of never being compelled in argument to draw our proofs from any other source than the Holy Scriptures, nor to defend any thing else as the rule of our faith and practice. We go among the oriental churches rejoicing in the liberty wherewith Christ hath made us free, and in the advantages we thence derive in our warfare with superstitions which bear the Christian name. From the Holy Scriptures will we derive the weapons of our warfare; and upon the power of the Holy Spirit to apply the means of his appointment, and render them effectual, shall be our dependence. Among those means would we especially insist upon the plain, affectionate, and practical exhibition of the doctrine of Christ crucified—to the Jews indeed a stumbling block, and to the Greeks foolishness, but the wisdom of God to every one that believeth.

### BOMBAY MISSION.

**BOMBAY**, on the island of that name—D. O. Allen, Cyrus Stone, William Ramsey, *Missionaries*; William C. Sampson, *Missionary Printer*; Mrs. Stone, Mrs. Ramsey, and Mrs. Sampson; and Miss Cynthia Farrar, *Superintendent of Female Schools*.

**AHMEDNUGUR**, on the continent, 175 miles a little north of east from Bombay—Hollis Read, and G. W. Boggs, *Missionaries*; Mrs. Read and Mrs. Boggs—Babujee and Dajebha, *Native Assistants*.

### BOMBAY.

The gospel has been preached the past year, as usual, in the chapel, in the streets and market places, and on journeys into the interior. Three religious services have been held in the chapel on the Sabbath—two in the native language, the other in

English. One of the Mahratta services is of the nature of a catechetical exercise, and is specially designed for the native teachers and scholars connected with the mission schools at Bombay. The teachers are again assembled on Tuesday, and are instructed in the manner of a bible class. A daily service is also held in the chapel in the morning, at which there is prayer, and a reading and expounding of the Scriptures, with particular reference to the workmen in the printing-office.

What may be called street-preaching falls in with the genius and manners of the people, and has been practised by the missionaries from the first. The climate is warm, and the houses of the common people are more open than with us, and this practice carries the gospel to the doors of many, who may be disposed to listen to it there, and yet are unwilling to seek for it where it is stately preached. The missionary goes out, and commences a conversation with one or two, and extends it to others as curiosity draws them around. The discourse is upon one topic or a number of topics, as occasion may require, and is didactic, argumentative, polemic, or hortatory, according to circumstances. Such walks of usefulness furnish a good opportunity for an extensive distribution of tracts and the Holy Scriptures, as people are often found who have come from distant places. These are given only to those who can read and manifest a disposition to receive them. The demand for tracts, and especially for the Scriptures in Bombay, is on the increase.

For their ordinary tours on the neighboring continent, the missionaries at this station have a convenient circuit embracing the towns of Thull, Nagauam, Allebag, and Revadunda, on the southern coast, and Rohay, Ashtanee, Parlee, and Nagoatnay, in the interior. This circuit was performed twice during the last year; the first by Messrs. Allen and Ramsey, the other by Mr. Ramsey alone. The schools in these towns connected with the mission were examined, and the missionaries preached the gospel to many people in the school-rooms, streets and bazaars. About 4,200 tracts and portions of the Scriptures were distributed in these tours. A few schools taught by brahmins, and not under the care of the mission, were supplied with books, at the request of the teachers, to be read in the schools. All classes, except Mussulmen, were eager for the books. During the latter tour many appeared to feel the force of divine truth. One instance in particular is described. A Hindoo, in one of the more southern villages, solicited a copy of the New Testament, saying that he could read. The missionary, not having any with him at the time, invited the man to call upon him in the evening at a neighboring village. He came, and during the conversation which was then held with him con-

fessed that from his childhood he had worshipped idols until within the two years past, when the preaching of a missionary in one of the schools, and some tracts he had received explanatory of the Christian religion, had induced him to throw his own idols away, and cease from the worship of false gods. The parable of the barren fig-tree was explained to him, and while he heard he wept. The next morning he called again, and with apparent sincerity reiterated his determination never more to worship idols. He seemed indeed to be wholly convinced of the vanity and wickedness of idolatry, and acknowledged Jesus Christ to be the Savior of sinners; but fear restrained him from openly embracing the true religion.—The village of Panwell on the continent, eastward of Bombay, was also visited by Mr. Allen, and the gospel preached and books distributed at the school-house and in the bazar.

Of schools connected with this station, there are twelve exclusively for females, containing 320 pupils; and eighteen other schools containing 63 girls and 1,322 boys; making a total of 30 schools, and 1,385 scholars.

Six of the female schools are supported by the Society in England for Promoting Christian Knowledge. Female education in Bombay is gradually assuming a more encouraging appearance. The difficulty in establishing and sustaining schools for girls no longer arises from the opposition of the parents or the children, but from insensibility as to the value of education, and from the unfaithfulness of teachers, who are necessarily either heathens or Jews. There is no doubt but Hindoo girls are capable of a high degree of improvement in all the departments of knowledge which are appropriate to their station in life. The little girls formerly required a small reward to induce them to learn to work, but now they begin to think it a favor to be instructed. There is evidently a change in progress among the natives of Bombay, in reference to the education of their female children.

During the year the mission reprinted books in Mahratta, to the amount of 38,600 copies, and 2,098,200 pages. The amount of Mahratta printing from the commencement of the mission is somewhat over 13,000,000 of pages. The English printing, executed for societies and individuals during the last year, was 671,700 pages.

Mr. William C. Sampson, appointed to succeed Mr. Garrett as printer to the mission, sailed from Boston, with his wife, on the 22d day of December, going by way of Calcutta.

Mr. Graves has revised the Mahratta version of the New Testament, made by him and his associates in the mission, of which two editions had previously been issued. While at the Neilgherry Hills in 1831, for the benefit of his health, he

translated several books of the Old Testament into the Mahratta language. The Bombay Bible Society have resolved to print the translation of Exodus. Mr. Graves is now revising his other translations. A committee has been appointed by the Bombay Bible Society for the purpose of preparing an improved version of the New Testament in Mahratta, taking that of the American mission as the basis of their labors. From the nature of the case, a translation is susceptible of almost indefinite improvement; and where 12,000,000 of people are to be supplied with the Holy Scriptures, too much pains cannot be taken to perfect the version. But as this revision required considerable time, and as the Gospels were nearly distributed, the mission had resolved to reprint immediately such portions of the version already in use, as were most in demand; and to this object the grant of \$5,000 made by the American Bible Society was to be applied.—The tracts and portions of Scripture distributed during the year, amounted to 6,500 copies, besides 250 bound copies of the New Testament.

A temperance society has been formed in the mission on the principle of entire abstinence from the use of ardent spirits, opium, tobacco, and other intoxicating drugs. Eleven men in the printing-office, viz. three Indo-Britains, one Portuguese, three Parsees, and four Hindoos, are members of the society.

A Hindoo woman has been added to the mission church the last year. The whole number of persons now connected with the church at this station is 19, including the eight members of the mission. Five are natives. Two native members, not included in this number, now reside at Ahmednugger, and are connected with the church formed at that station.

Fourteen ordained missionaries have been connected with this mission, since its commencement in 1812, of whom six have died, and three have been constrained by sickness to leave the field. One printer has died, and another has taken his place. Only two females have died, of the sixteen who have belonged to the mission: four have returned to this country, and two have been removed to Ceylon. Of thirty children born in the mission, nineteen, or almost two-thirds, have died, and all under five years of age. Mr. and Mrs. Ramsey were afflicted with the loss of a child, during the year past.

Mr. Allen, with the consent of the Committee and the approbation of the mission, left Bombay with his child, on the 7th of December, in the ship Black Warrior, and arrived at Boston on the 20th of April. He soon became so impressed by the growing disposition amongst the churches of this country to supply the heathen world with the Scriptures and other religious books, that he proposed returning imme-

diately to the Mahratta country, with the special purpose of itinerating for four years as a Bible and tract distributor, intending to preach the gospel to the people wherever he delivered to them the printed word. The Committee strongly approved of this course, and Mr. Allen embarked on the 1st of July, in the ship Israel, which took out the reinforcement for the Ceylon mission.

#### AHMEDNUGGUR.

This station has been favored with a very auspicious commencement, notwithstanding some severe afflictions. Mr. Hervey, a missionary of great promise, died on the 13th of May, 1832, of the cholera, but little more than a year after the decease of his wife. His age was 34. Mr. Graves had removed to this station, with his wife, that he might have the benefit of a better climate than that of Bombay, and at the same time be more favorably situated for revising his translations. But at length almost all hope of life being gone, if he remained in the country, he was persuaded to resort to a cooler climate, and sailed from Bombay, with his wife and the orphan child of Mr. Hervey, on the 7th of December, and arrived at Boston on the 15th of January last, coming by way of St. Helena. Mr. and Mrs. Bogg arrived at Bombay on the 14th of September, after a voyage of 108 days, and in December proceeded to Ahmednuggur. Mr. and Mrs. Read were then alone. Babajee and Dageba, the native assistants at this station, are from the church at Bombay, and were mentioned in the last report. The former is of brahminic rank.

The means of grace here employed are of the same nature as at the station already described. The *preaching of the word*, has been earnest, frequent, and not without very encouraging success. Here, also, the gospel has been preached on tours undertaken for the purpose. There are at least fifty villages within twenty miles of Ahmednuggur. Twenty-nine villages within thirty miles of the city were visited by Mr. Read and Babajee in four short tours of six or eight days each. In another tour of a hundred miles they visited twenty-two villages, most of which lie southward of Ahmednuggur, and are subject to Sindia and Holkur. Not more than two of these fifty-one villages are known to have been previously visited by a Christian missionary. In all of them the gospel was preached, and the novelty of the message secured many hearers. A large number of books was distributed. At one place the native government published an order forbidding the people to hear them, and threatening to fine every person who should receive one of their books. This order interposed a serious obstacle to their labors on the first day after it was issued, but in the night several persons came for books. On the day following the mandate of the govern-

ment was openly disregarded by the people, and all classes came to receive books and hear the gospel. No where had the missionary such large audiences as during the remainder of his stay at that place, nor had he known so much eagerness manifested for books. He parted with all he could spare, and still did not supply the demand. The name of this place was Chaurugonda; it lies forty miles south of Ahmednuggur, and contains about 25,000 inhabitants. The magistrate at last came in person to order Mr. Read to leave the town, who took that opportunity to declare to him, and his retinue, and the immense crowd which the occasion had drawn together, the words of eternal life.

Some thousands of religious books and tracts have been distributed within and around Ahmednuggur. The Hindoos have received them with avidity. The apprehension with which they are regarded by the brahmins is proof that at least very many of them are read. Musselmen are seldom willing to receive our books. Ahmednuggur was formerly the capital of their power in that part of India, and they are numerous, haughty, and bigoted.

It would be easy to multiply schools, but it is not thought expedient to have a greater number than can be thoroughly superintended. There is one school for boys, which is visited by some member of the mission every day, and generally twice a day. Mrs. Read has three small schools for females under her care, which are sustained in the face of strong prejudice and continued opposition.

A number of benevolent English gentlemen residing at Ahmednuggur opened an asylum, in the early part of last year, for the infirm poor, and placed it under the superintendence of Mr. Read. The institution is supported by the liberality of its founders. Upwards of sixty were admitted the first year. To these poor the gospel has been preached by our missionaries. The number of inmates at the commencement of the present year was thirty-six; and it is remarkable, and in no small degree encouraging to earnest and united prayer for the spread of the gospel, that on the very day appointed by the General Assembly of the Presbyterian Church and by other ecclesiastical bodies in this country for prayer in behalf of a world lying in wickedness, which was extensively observed, a spirit of inquiry was awakened among the inmates of the asylum, and nearly half of them were found proposing the interesting question, "What shall we do to be saved?"

A Presbyterian church was organized at this station on the 4th of March, consisting of fourteen members, ten of whom were Hindoos. Babajee, the brahminic convert from the church of Bombay, was ordained elder, and Dageba deacon. The members of the church soon after formed themselves into a temperance society, or rather a so-

ciety for promoting Christian morals in general; which adopted the following twenty-four rules, which had been drawn up for the occasion by Babajee.

"In all things we acknowledge the Christian Scriptures to be the grand rule of action.

1. "We will not ourselves use, or give to others any kind of ardent spirits, except as a medicine.
2. "We will not engage in ourselves or go to witness heathen sports, shows, jugglers' feats, etc.
3. "We will not indulge in buffoonery, jeering, and derision of others.
4. "We will not observe heathen festivals.
5. "We will not regard lucky and unlucky days.
6. "We will not sing or hear lascivious songs.
7. "We will not sit and hear frivolous and vain stories.
8. "We will not use abusive or obscene language.
9. "We will observe no Hindoo custom which is opposed to the Christian Scriptures.
10. "We will not through indolence sit idle, but will be engaged in some useful employment.
11. "We will not do or say any thing against the church of Christ.
12. "Without good reason we will not go from place to place, nor engage in pastimes.
13. "We will not through slothfulness remain in our houses and neglect to hear the word of God.
14. "If engaged in the service of any one, we will not practice those customs of servants which are contrary to the New Testament.
15. "We will in a proper manner administer to the sick.
16. "We will wash, clothe, and bury our dead.
17. "We will not use harsh or unkind language, but will speak humbly.
18. "Drugs which turn the head, as opium, chong,\* &c we will not eat.
19. "We will not swear by God, or Jesus Christ, or by any thing whatever.
20. "We will not give others bad instruction.
21. "For the removing of our diseases or infirmities, we will not use the *mantra* or *tantra*.†
22. "We will not practice according to the heathen in regard to births, marriages, and funerals, but according to the customs of the Christian church.
23. "We will not gamble, or play any kind of game.
24. "We will do evil to no man."

Babajee employs himself very diligently in missionary labors, the study of the Scriptures; and writing on theological subjects, and is highly valued by Mr. Read as a helper in the mission. His wife has been won over to the Christian faith, and was received into the church in July of last year. Since becoming connected with the mission she has learned to read and sew. It deserves to be mentioned that on a certain occasion, in the absence of her husband and of Mr. and Mrs. Read, she attended to the daily reading of the Scriptures and prayers with the converts and others, who were in the habit of attending the family worship of the mission. And on the Sabbath, at the customary hours, she voluntarily assembled them in her own house, and prayed with them, and read and explained the Scriptures to them as she was able. Three Hindoos were baptised on the 18th of November, and four more on the 10th of February. Thirteen natives requested baptism at a meeting in January.

\* An intoxicating drug used by natives, extracted from hemp.

† Incantations and mystical ceremonies much in use among the Hindoos.

One of these was a Mussulman. Another was the aged mother of Dajeba. For some time after the conversion of her son, she was strongly opposed to Christianity; but her opposition gradually declined, until she consented to give up her last idol to a member of the mission. This was at Bombay, and it was not until five months after this event that she openly renounced caste at Ahmednugur, and requested baptism.

The Committee have authorised the mission to commence a boarding-school in the interior of the country, at which native youth may be educated under favorable circumstances to become helpers in the mission; believing that in every country the great body of religious teachers must be natives of the country, indigenous to the soil, trained among the people whom they are to instruct.

### CEYLON MISSION.

TILLIPALLY.—Levi Spaulding, *Missionary*, and wife.

*Native Assistants*.—Charles Hodge, *Catechist*; Jordan Lodge, *Reader*; Seth Payson, *Assistant*; Devasagayam, Paramanthy, Champlain, *Readers and Visitors of Schools*.

BATTICOTTA.—Benjamin C. Meigs and Daniel Poor, *Missionaries*, and their wives.

*Native Assistants*.—Gabriel Tissera and Nathaniel Niles, *Native Preachers*; Ebenezer Porter, *Assistant*; Ambulavanam, *Superintendent of Schools*; Vayaythen, *Reader*; S. Worcester, H. Martyn, G. Dashiel, J. Codman, J. P. K. Henshaw, *Super. of Classes and Teachers in Seminary*; J. DeWitt Henry, *Teacher of English School*; Sanmoogam, Jyremppuli, and Thompson, *Tamil Masters*.

ODOOVILLE.—Miron Winslow, *Missionary*.

*Native Assistants*.—Charles A. Goodrich, *Native Preacher*; Nathaniel, *Catechist*; J. B. Lawrence and Cyrus Kingsbury, *Readers*; R. W. Bailey and Joshua, *Teachers of the Female Central School*.

PANDITERIPO.—John Scudder, M. D., *Missionary*, and wife.

*Native Assistants*.—J. W. Coe, John Cheesman, W. Hopton, Jos. Clay, Sethumporapully, Samuel and S. F. Brittain, *Assistants and Readers*; Sandera Sageron, *Superintendent of Schools*.

MANEPT.—Henry Woodward, *Missionary*, and wife.

*Native Assistants*.—Sinnatamby, *Catechist*; Tambon, Catheraman, and Asa Bockers, *Readers*; Edward Warren, *Assistant*; Levi Parsons, *Visitor of Schools*; Pringle, *Master of English School*.

This mission has been bereaved and afflicted by the death of Mrs. Winslow, which took place suddenly on the morning of January 14th, about three months after she had heard of the decease of an only and promising son in this country. She had been thirteen years in the mission. Her usefulness, especially in the female boarding-school, which was consigned to her immediate superintendence in connection with her husband, was great and exemplary. Mr. Poor, in the funeral sermon preached on occasion of her decease, described her as having been "a burning and shining light" in the mission.

Previous to this event it had been determined, with the consent of the Committee, that Mr. Meigs should visit this country, for the purpose of bringing home a considerable number of the children of the mission for education, and with the understanding that he should spend some time in making those oral communications to the churches, for which a residence of sixteen years among the heathen has so eminently fitted him. But in consequence of this bereavement, the missionaries, including Mr. Meigs, unanimously proposed to the Committee that Mr. Winslow should make this visit instead of Mr. Meigs. The Committee approved of this arrangement, and Mr. Winslow may be expected in this country before the next annual meeting. There can be no doubt but, if his life is spared, he will exert a very salutary influence. He will return to the field of his labor.

The Board are aware of the governmental restrictions which have embarrassed this mission for a number of years past. The Committee are happy to state that a more liberal policy prevails. The present governor of the island, Sir Robert Wilmot Horton, an enlightened friend of missions, was pleased to grant official leave for missionaries to be sent from America until reference could be made to England on the subject; and also promised to write to His Majesty's Secretary of State in favor of the mission, requesting a removal of the restrictions. The brethren accordingly lost no time in proposing an accession to their numbers; and on Monday the first day of July last, less than a year after the date of the request, four ordained missionaries and a physician, with their wives, embarked at Boston for Ceylon, in the ship Israel, Capt. Bray. A printing establishment was sent in the Israel, which needs only an assortment of Tamul types to render it complete, and those will be procured from Calcutta. The new establishment will be placed at Batticotta, and until a printer arrives, will be conducted by Mr. Hoisington, who has some knowledge of the art of printing. Important advantages will doubtless arise from placing the establishment in the immediate neighborhood of the seminary.

The missionaries now on the ground, by a residence of many years in the country, have acquired a familiar practical acquaintance with the language, and having so many pious and well educated native assistants at hand, it will be easy for them to prepare tracts for the press, and also to superintend the printing of the Holy Scriptures in a language spoken by nearly 300,000 people in Ceylon, and by eight or ten millions on the adjacent continent. And these facts impart an additional interest to the recent grants of our national Bible and Tract societies.

The difficulty, which is felt more or less in all the missions of the Board, of procuring zealous, discreet, and faithful agents for

distributing religious books, is felt less in Ceylon than elsewhere, owing to the large number of qualified native helpers, which the missionaries have under their direction. The opportunities and facilities for distribution are also uncommonly good, in the schools and bazaars, and at the religious festivals both of papists and heathens. The number of intelligent readers of Christian books, is also considerable in Jaffna. For fifteen years there have been mission schools, and for half that time they have contained between three and four thousand children; and probably as many hundreds have left the school each year, not only instructed in reading, but generally accustomed more or less to the reading of the Holy Scriptures. A considerable part of the younger population in the vicinity of our missionaries, read the *printed* character with ease. In the native schools not connected with the mission, only the *written* character is used, inscribed upon the olla, or palm leaf; but a little practice renders both alike familiar, as the difference between them is small, and the printed character is the plainer of the two. Among the females, except some hundreds instructed in the mission schools, one is rarely found who is able to read. But the cause which has produced hundreds of readers among them, may easily multiply the number to as many thousands, and with a most salutary influence upon the next generation.

It is desirable that every child in the mission schools should be furnished with some portion of the word of God as a reading book, as soon as there is the ability to read it understandingly; and that every one of the large number of youths who annually leave the native free schools, and are able to read the word of God, should carry home at least a part of the inspired volume. Why teach any to read, and then suffer them to go out from us with nothing to operate as a safeguard against the fascinating and corrupting heathen tales, which form the chief reading of their neighbors and friends? Such a course must be little better than a needless, if not a pernicious, waste of money and of influence. Every member of the mission church, every teacher in the mission schools, and every student in the mission seminary, ought also to be furnished with an entire copy of the Bible in his own language. Indeed the Committee feel that means must be devised for printing the Scriptures in sufficient numbers, without delay, in the Tamul language, to supply a depot, which Christian zeal itself, acting under the guidance of Christian wisdom, shall not be able to exhaust. We ought to be in advance of the demand, and not, as we almost always have been, behind it.

The *system of education*, which forms so prominent a feature in the operations of this mission, advances with as sure and certain a progress, perhaps, as can be af-

firmed of any instrumentality merely human. The following table exhibits the number in the seminary, and in the female boarding-school and the native free schools.

Seminary.	Fam. Board. School.	Male Free Schools.	Fem. Free Schools.	Whole No. of Scholars.
Tillipally,		814	103	917
Batticotta,	144	643	100	887
Oodooville,	50	644	108	802
Panditeripo,		392	49	434
Maneipy,		195	135	330
English school at Batticotta,		30		30
Do. at Oodooville,		20		20
Do. at Maneipy,		25		25
		2,763	488	
In seminary and female board- ing-school,		144	50	
Totals,		2,907	538	3,445

The number of village free schools is 78. Most of the 75 boys in the three English schools attend with the hope of being fitted to enter the seminary. The prevalence of the cholera has diminished the number of scholars in the village schools.

The *boarding school for boys*, a preparatory school, which has heretofore been at Tillipally, was removed to Batticotta in September of the last year, that it might be placed under the same general superintendence with the seminary; and Mr. Spaulding be left more at leisure for preaching the gospel and visiting among the people. The number of lads removed to Batticotta, was 46, varying in their ages from nine to seventeen years. Mr. Spaulding, since taking the superintendence of this school in 1828, has seldom failed, when at home, to attend prayers with the pupils at sunrise in the morning, at which time he was accustomed to expound and apply in few words, the practical part of the scripture then read. On the Sabbath, and at other times, the lads committed to memory and recited to him catechisms and scripture history. He also heard them recite the parables and miracles of the New Testament, and many of the more interesting parts of the Old. On the Sabbath he generally met two or three select companies in private, and in case of any special seriousness in the school, he held meetings with the pupils on other days. Thus much for the moral influences employed, which were remarkably salutary. For somewhat more than a year previous to the removal of the school, Mr. Spaulding says there was not a really bad boy in it, nor was any punishment found necessary, except the mere expression of disapprobation. Six of the scholars were members of the church.

The relative importance of the *seminary* at Batticotta, entitles it to particular attention. A class in theology was formed at the close of the last year, consisting of about 30 scholars, mostly those who had

completed a course of study in the seminary. About two thirds will pursue their studies at Batticotta; the others come in at stated times from the neighboring stations. In the instruction of this class the principal is assisted by other members of the mission, one of whom delivers a weekly lecture, and hears the dissertations on systematic theology. It is not to be expected that all the members of this class, or nearly all, will become preachers of the gospel. In that country, and in every heathen country, and indeed in every country, to a greater or less extent, a considerable number must be educated in order to secure a few efficient laborers in any good work. A large proportion, however, it may be hoped, will by the grace of God be prepared for usefulness in various departments.

A particular account has been received by the Committee of a public examination or exhibition of the seminary in the Tamul language, held in June of last year. The examination was in the chapel of the seminary, which was somewhat crowded with native spectators. Mr. Poor, the principal of the seminary, commenced the business of the day by reading the 19th Psalm, and making some remarks upon the objects and state of the institution. The several classes were then briefly examined in English and Tamul phrases, and in the native system of arithmetic, a native poetic work on morals, and a grammar of the poetic dialect. Part of a prize translation into Tamul from English was then read by one of the students. It was the first section of the essay prefixed to the Library of Useful Knowledge, on the "objects, advantages, and pleasures of science," written, as is understood, by the present lord chancellor of England. After this the second class were examined in trigonometry, and gave popular illustrations of the methods of ascertaining the heights, distances, and magnitudes of inaccessible objects; and this was succeeded by a dissertation on the method of applying the principles of trigonometry to land surveying, illustrating it by the necessary apparatus. The remaining part of the exhibition (for such it was in fact) was designed to give a comparative view of the Hindoo and European systems of geography and astronomy, so as to elucidate and prove the latter, and show the absurdity and falsehood of the former. Preparatory to a series of dissertations, extracts were sung from the Skanda Pourana, one of the Hindoo sacred books in verse, containing the principal points of the Hindoo system, which were explained, and drawings exhibited representing the earth and the planetary world according to that system, and also according to that of the Europeans. Dissertations were then read upon various subjects connected with geography and astronomy, by members of the first class, which were illustrated by appropriate diagrams and apparatus.

The importance of this seminary and the wisdom of its course of instruction, will not be duly appreciated, unless we consider the intimate connection of science and religion among the Tamul people. Indeed their systems of geography and astronomy are so much a part of their religion, that the credit of their sacred books is gone when the convexity of the earth, or the truth of the Copernican system, is admitted; and it is a somewhat curious fact in the history of human nature, that the heart of a genuine follower of Brumha, appears to be arrayed against some of the most obvious doctrines of science in the same manner, and perhaps for a similar reason, that men in Christian lands are opposed to some of the no less obvious doctrines of revealed religion. We should be careful not to estimate the value of human science too highly as an auxiliary to the gospel; but then we ought to estimate it justly. If the credibility of a false religion could be destroyed by the simple application of principles in the exact sciences, why should not those principles at once be set in battle array in the warfare of truth with error? If the conceited brahmin hold his seat on high, borne up by science falsely so called, and wield the prejudices of the abject multitude against us, and if the demonstration of a mathematical problem would bring him down in any measure from his pernicious ascendancy; why should that advantage be neglected? The journals of Mr. Poor show, that the brahmins regard the progress of learning in the seminary with increasing solicitude. It is obvious, too, that in a country where learning is held in such reverence, the acquisition of so much true science at the seminary, as will enable our native preachers to cope with the most learned of the heathen, must add not a little to their influence among the people. The seminary has already had an effect upon the opinion, said to have been almost universally prevalent before its establishment, that the Tamilians are more learned than the Christians. That opinion is losing ground; and even some of the learned men begin to manifest a desire to become acquainted with the sciences of the west.

The seminary in its present form has been in operation ten years, and about *one hundred and fifty* natives have been or are now members of it. Of these, four are now in government service as interpreters, five are employed as private tutors in English families, and most of the remainder, except those who are now connected with the seminary as students, are acting in various capacities, as native preachers, catechists, and school-masters, in connection with the American and other missions.

The governor while at the seminary declared himself to be highly gratified with what he had witnessed as the results of the institution, and said he should afford it every assistance in his power, and that he

should have much pleasure in recommending it to the favorable notice of His Majesty's government. Being particularly pleased with some specimens of small globes and projections of eclipses executed by Henry Martyn, and pleased also with Martyn's appearance at the examination on the subject of astronomy, Sir Robert made provision for his support as a teacher in the seminary. He has also officially signified his intention to support four young men, descendants of Europeans, at fifteen pounds sterling each per annum, as soon as a class of that description can be admitted into the seminary.

Thirty members were added to the mission churches the last year, and one, who had been excommunicated for marrying a heathen wife and for not demeaning himself in other respects as a Christian, was restored. One of those admitted to the church was the eldest daughter of Mr. Spaulding. The number of native members in the churches is 203. The manner in which the native members in the churches belonging to the seminary are sometimes employed, may be learned from the following instance. On one occasion twenty-two of them went to a village in the neighborhood to visit regularly from house to house, and thus to pervade the whole village. They carried with them printed copies of a circular letter, each enclosing a tract, and addressed to the inhabitants by the missionaries at Batticotta. They visited one hundred and thirty-one families, to whom they read the circular letter, and delivered eighty copies of the letter enclosing tracts to persons able to read and willing to receive them. Many persons, especially females, heard the gospel for the first time; and with a very few exceptions they were treated with great civility. In this manner they have pervaded all the villages around Batticotta.

A "moral improvement society," has been formed in the seminary for the purpose of inquiry in respect to those defects of moral character, for which the natives of the island and of India generally are notorious; and for promoting a reform, especially with regard to intemperance, sabbath-breaking, fraud, bribery, and other kindred immorality.

What is called the "verse-system" has been adopted at all the stations.

"Perhaps in no former year," say the missionaries, "has so much light gone forth, among the people, as in the last. The heathen have been roused in two or three instances to answer the tracts addressed to them, and in one case have written a very long defence of idolatry, grounded on the practices and ceremonies of the Jews as recorded in the Old Testament. There is, therefore, evidently a spirit of inquiry and investigation abroad. Some head-men are more or less inquiring. A Modeliar of Oodooville, who is interpreter of a magistrates court and connected with the first families in the district, openly defends Christianity, and professes his

determination to unite himself with the people of God. Another leading man, a Roman Catholic in Panditeripo, the most celebrated native doctor in this part of the country, has also expressed his dissatisfaction with his own church and a wish to embrace a purer faith. Whatever may be the result in these or any other individual cases, and whether the Lord may see fit, at present, to bring into the church any of the more honorable among the people, and thus prepare the way for multitudes to follow, who are only waiting the example of some influential men, must be left to his infinite wisdom. Perhaps this would make a profession of Christianity too easy, and tend to fill the church with hypocrites. At present though nearly all the members are of the vellale caste, which is next to the brahmin, there are few men of much wealth or influence as yet found in our ranks, and no brahmin has thrown away his poita to receive Christian baptism.

### MISSION TO SIAM.

David Abeel, Charles Robinson, Stephen Johnson, Missionaries; Mrs. Robinson and Mrs. Johnson.

Messrs. Robinson and Johnson, with their wives, sailed from Boston on the 10th of June last, with the expectation of making their permanent residence in Siam. The Committee, in their Report a year ago, brought down the history of Mr. Abeel's labors to the commencement of the year 1832. He was then at Singapore, a flourishing commercial entrepot south of the Malayan peninsula, whither he had accompanied Mr. Tomlin from Siam, for the benefit of his health. Several of his letters, describing his subsequent proceedings, appear to have miscarried. After spending a short time at Singapore, he hastened back to Siam, that he might supply the numerous trading vessels from China with Christian books, before they commenced their homeward voyage. A number had sailed before his arrival, but he had the privilege of furnishing fifty with religious tracts and portions of the Holy Scriptures.

Mr. Abeel found the aspect of the mission somewhat changed for the worse since his former visit. On his arrival the captain of the junk, for some reason, informed the king that he had returned with a large supply of books; upon which a royal veto was issued against their distribution. The king said that if the object was to effect a change in religion, such a thing might be attempted in other countries, but not in his. Mr. Abeel thinks this measure was the result of a previous concert between the priests and his majesty; the priests having become alarmed at the consequences of an extensive distribution of the anti-pagan doctrines contained in Christian books. It was however conceded by the king's officers, that the royal interdict did not apply to the distribution of books among the Chinese junks. The priests were much less familiar than dur-

ing the former visit. Still numbers of them came for medicine; and one, who was frequently mentioned in former journals, came occasionally by night to converse with Mr. Abeel.

The interference of the government had very little effect on Mr. Abeel's labors. His strength was so exhausted by supplying the junks with books, that he was afterwards obliged to confine himself in great measure to his house; where he administered to the sick, and preached the gospel to all who came to him. His patients were numerous, especially towards the close of his residence at Bangkok. The number of his hearers on the Sabbath seldom exceeded twenty, but this was more than had ever attended during his former visit, and he believed that the number might be increased without much difficulty. Five or six professed to renounce their idols, and evinced a very encouraging eagerness in their inquiries after truth. "I did not feel it my duty," says Mr. Abeel, "to admit any of them into the visible church, and consequently should prefer not denominating any of them converts. Still I have great hopes that time may prove some of them members of the invisible church, and that they may become the rejoicing of future laborers. The one baptised by Mr. Gutzlaff appears well, and has been of considerable assistance to me. We did not see him during our previous visit to this place. He and a few others have agreed to meet together according to our usual custom, every Sabbath, for divine worship. He is well qualified to discharge the duties of a leader in the exercises."

Bankok possesses more importance in relation to China, than any other outpost that can be selected. Not less than eighty junks visited the place during the last year; and the crews of these vessels are generally disposed to receive books of any kind, and there is every reason to believe that they carry them to their homes.

Mr. Abeel was again compelled by the entire failure of his health to return to Singapore. He endeavored to obtain a passage to Canton, but could not; and the junk in which he desired to go is supposed to have been lost, with all on board. The chaplain at Singapore having died, Mr. Abeel found a demand for his labors as a preacher, and the Lord was graciously pleased to apply the truth with more than ordinary power to the minds of a few of his hearers. In April, having received the invitation of the Committee to revisit his native land, according to the arrangement made by the Board with the Reformed Dutch Church, he was preparing to return, and is now expected in this country.

## MISSION TO CHINA.

Elijah C. Bridgman and Ira Tracy, *Missionaries*;  
Samuel Wells Williams, *Printer*.

Mr. Bridgman is favored with the friendly advice and assistance of Dr. Morrison; and has been greatly indebted to the kindness of Messrs. Talbot, Olyphant & Co., a mercantile house in Canton, which, from the first, has evinced a lively interest in the prosperity of the mission. A considerable share of responsibility, in conducting the Chinese Repository, devolves on Mr. Bridgman. The work is of great value, and is indispensable, at present, as a means of collecting and diffusing information concerning that populous region of the globe. The readers of the Missionary Herald must have noticed the number of interesting pages derived from that source. But the growing interest felt in this country in the distribution of the Holy Scriptures and religious tracts in foreign nations, and especially among the millions who read the Chinese language, make it necessary that Mr. Bridgman should have less to do in his native tongue, and more in that of the people among whom he resides. The Rev. Ira Tracy and Mr. Samuel Wells Williams embarked at New York in the ship Morrison for Canton on the 15th of June. The ship belongs to the house already mentioned, and their passage was gratuitous. Mr. Tracy will be able to render essential aid in conducting the Repository; and as Mr. Williams is a printer, Mr. Bridgman can now devote most of his time to superintending the publication of Chinese Scriptures and tracts. The Board are aware that Chinese printing cannot be performed at present in the method common throughout Christendom, except by the very expensive process of casting metallic types. As every idea has a distinct character in Chinese, it would seem that metallic types would never be brought into extensive use; though Mr. Dyer, an English missionary at Penang, who has devoted much attention to the subject, appears to have arrived at a different conclusion. The Committee feel a strong confidence, however, that the much desired result of employing metallic characters and the common printing press in Chinese printing, may be secured by a more simple and economical process, viz.: *by procuring metallic castings from the wooden blocks*, and making the same use of them as is made of any other stereotype plates in printing: and Mr. Bridgman has been instructed to send home blocks without delay, and a quantity of Chinese paper, that the experiment may be made. It is easy to see that, should the experiment be successful, the benefit thence arising to the cause of truth in China must be immense. The Chinese method of printing was briefly described in the last

Report. It has its peculiar advantages, especially for itinerant laborers. But the process, though not expensive, even in comparison with our own printing, is too slow to meet the exigencies of the millions which make use of the Chinese language.

The Committee leave this field after a few general remarks:

(1.) Its extent and populousness are equal to that of Europe.

(2.) It is probable that no other language is spoken by so many people, who are able to read.

(3.) The Chinese are said to be a reading people. Indeed the Buddhists, as a sect, possess a greater number of books, perhaps, than any other heathen sect whatever. Their *sacred* books are numerous beyond example.

(4.) No other people have had such changes produced in their religious views and habits, *by the mere reading of books*. It appears to be a well authenticated fact, that Buddhism has been propagated in China by means of books, without the aid of teachers;—and by means of books, assisted by the grace of God, why may not Buddhism be subverted?

(5.) The recent voyages along the coast of China, by Mr. Gutzlaff, have demonstrated that the Chinese people are not misanthropic in their feelings towards the rest of the world, but would rejoice in a more social intercourse. The knowledge of this fact is of great importance in respect to the commercial world; for China has no naval power, no fortified coast, to prevent the extension of trade along her whole maritime frontier.

(6.) Influences are in preparation to operate upon the whole southern border of the Chinese empire. Her southwestern frontier is separated from the British power in India only by the Himmaleh mountains; and the influence of that power is gradually extending through all the nations on the south. Nor can we conceive of any probable occurrence which shall prevent the Christian missions commenced in the countries south of China from becoming a great system, the influence of which no laws can debar from the empire.

(7.) The enterprise of a few missionaries is concentrating a vast amount of attention upon China. The first voyage of Mr. Gutzlaff was to the mercantile community almost like the discovery of a new coast along some fertile and populous continent. That, and his second voyage, an account of which has just been published, will constitute an era in the commercial history of China. The same will be true doubtless, with respect to its religious history. Morrison and Bridgman have been sending forth appeals, which are extensively read. And the design of supplying China with Christian books embodies all

the elements and all the interest of moral sublimity. We may be sure the Christian world will not sleep again over China. The church and the world are both in a very different state from what they were in, one or two centuries ago, when the papal church prosecuted her missions in China: and our missions are on a totally different footing from theirs. China and Japan are a singular anomaly among the nations of the earth.

### MISSION TO THE INDIAN ARCHIPELAGO.

Samuel Munson and Henry Lyman, *Missionaries*, and their wives.

Messrs. Munson and Lyman embarked with their wives, at Boston, on the 10th of last June; and are bound on a tour of observation and inquiry among the islands of the Indian Archipelago, and especially what may be termed the Malayan group; that is, Sumatra and some small islands in its neighborhood, Java, Celebes, the Sulu Islands, the Moluccas, and Borneo. The Malays, found on the shores of most of these islands, but rarely in the interior, constitute one people, possessing a similar character and similar customs. The Scriptures have been printed for them, both in Arabic and Roman letters. The other parts of the islands are said to be peopled by nations radically distinct from the Malays, speaking languages entirely different, and using a variety of written characters, original and peculiar to each.

The two missionaries sent into this great field will be expected to add to the valuable stock of information communicated by Mr. Abeel concerning Java; and also to point out stations in other islands of the Archipelago, which may be advantageously occupied as soon as the suitable missionaries can be obtained for them. Wherever they go, their inquiries are to be directed to the following points, among many others—the typography, population, languages, and religions of the island or district; the intellectual, moral, and social condition of the people; their disposition to receive Christian teachers; the means of access to them, and the facilities for sustaining a mission when once established among them.

### MISSION TO THE SANDWICH ISLANDS.

ISLAND OF HAWAII.—*Kaius*.—Asa Thurston and Artemas Bishop, *Missionaries*, and their wives.

*Kauai*.—Samuel Ruggles and Cochran Forbes, *Missionaries*, and their wives.

*Hilo*.—Joseph Goodrich, Shelden Dibble, and David B. Lyman, *Missionaries*, and their wives.

*Waimea*.—Dwight Baldwin and Lorenzo Lyons, *Missionaries*, and their wives.

ISLAND OF MAUI.—*Lahaina*.—William Richards, Lorin Andrews and Ephraim Spaulding, *Missionaries*.

ries; Alonso Chapin, *Missionary Physician*; and their wives; and Miss Maria C. Ogden and Miss Mary Ward.

*Wailuku*.—Jonathan S. Green, *Missionary*, and wife.

ISLAND OF MOLOKAI.—*Kalaaua*.—Harvey R. Hitchcock, *Missionary*, and wife.

ISLAND OF OAHU.—*Honolulu*.—Hiram Bingham and Ephraim W. Clark, *Missionaries*; Gerret P. Judd, *Missionary Physician*; Levi Chamberlain, *Superintendent of Secular Concerns and Inspector of Schools*; and Andrew Johnson, *Associate Superintendent of Secular Concerns*; and their wives; Stephen Shepard and Edmund H. Rogers, *Printers*; and Mrs. Shepard.

*Waialae*.—John S. Emerson, *Missionary*, and wife.

ISLAND OF KAUAI.—*Waimea*.—Samuel Whitney and Peter J. Gulick, *Missionaries*; and their wives.

Reuben Tinker, William P. Alexander, and Richard Armstrong, *Missionaries*, and their wives, had not received a particular designation since their return from the Washington Islands.

The Averick, with the nineteen new helpers, male and female, which constituted the fourth reinforcement of this mission, arrived at Honolulu on the 17th of May, 1832. The disposition made of the company appears above in the schedule of the stations occupied by the mission.

A fifth reinforcement sailed from New-London, Connecticut, in the ship Mentor, captain Rice, on the 21st of November. It consisted of Benjamin W. Parker and Lowell Smith, *Missionaries*, and Lemuel Fuller, *Printer*, who were mentioned in the last Report as appointed to this mission. The two former were accompanied by wives.

An unusual number of communications have been received from the missionaries at these islands during the last year. And as the writers have resided at the islands for different periods,—some for twelve years, others for nine, others for three, others for one year, and others but just arrived,—we have the advantage of so many different points of observation, from which to contemplate the state of the islands and the progress of the mission. The Committee have sought to avail themselves of this advantage to the utmost, and will now attempt (what indeed is no easy task) to do justice to the multitudinous statements received from their brethren in the Pacific.

Language, when used in reference to geometry or mathematics, conveys precisely the same ideas to every mind. But not so when employed in describing the character and condition of mankind. Here the meaning is varied by a thousand causes. To give the people of Great Britain, for instance, a perfectly correct apprehension of the state of society in our own country, by means of mere descriptions, is perhaps impossible. The difficulty would be increased in France, and greater in Turkey, and greater still in China, and would, if possible, be farther magnified when we passed to the barbarous islands of the Pacific Ocean. The meaning of language is comparative. The terms employed

by the missionary in his descriptions have often a very different idea attached to them in civilized lands from that which he attaches to them at his station among the heathen. The missionary speaks of cottages, houses, churches, and palaces; of laws, judges, and nobility; of schools, academies, and colleges; of rest from labor, and large congregations, on the Sabbath day; of native churches, and meetings of the church for prayer; of marriages, and baptised children, and domestic happiness. And this he does, because all these things exist among the people whom he describes. But how will his language be misapprehended, and mislead, if the same force of meaning is given to it, in these cases, which properly belongs to it when used in describing such things in this country, or England. The difference between a people just emerging from pagan barbarism, and a people which has been civilized and christianized for ages, is immense, and no language can mark with precision the various stages between the two extremes.

The missionaries at the Sandwich Islands have been intent on making progress in their work; and in their communications to their patrons, they have noted the indications of their progress with those lively feelings of joy and gratitude, which are so becoming in the servants of God. In speaking of this progress, they have had their eye more upon the depths of moral and intellectual debasement in which they found the people, than upon that high standard of purity and intelligence, to which they wished to conduct them. Like the mariner bound homeward on a long voyage, who at first loves daily to measure the distance he has sailed, rather than weary his imagination with the wide oceans he is yet to traverse, so may it have been with them. This was natural, and it was not improper. But now that we are calculating our distances anew, and determining our position by new observations, and may possibly find our progress less than we had supposed, we should beware of such a reaction in the mind, as would be unfavorable to our continuance in well doing. In the minds of our brethren at the Sandwich Islands, there is no danger of such a reaction. If there is misapprehension with us, there is not with them. No sooner are they convinced that too high an estimate has been placed upon their success, in this country, than they hasten to apply a remedy.

It may be proper to say at the outset, that the following will be found to be facts at the islands, after making every necessary abatement; viz. that the language of the Sandwich Islands has been reduced to writing—that printing-presses have been put into operation upon the islands—that the New Testament and some parts of the Old, and a number of other small but highly important works, have been printed in the native language—that some hundreds of schools are instructed by native masters—that many thousands of the natives have been taught to read, and not a few to write—that a considerable proportion of the highest chiefs, and some hundreds of the common people, belong to the Christian church—that the influence of the government has been decidedly on the side of piety—that large buildings have been erected by the natives for the worship of God at the several missionary stations, in which large congregations assemble on the Sabbath—that the cause of temperance has made great progress—and that indeed a great and wonderful change has been effected,

rendering it proper to call the nation of the Sandwich Islands a Christian nation. All this is strictly true; and this is what has been affirmed in times past, and it is all that has been affirmed. Nor has the picture been one of unmixed brilliancy. The canvass has presented both light and shade.

But yet it may be, that the bright and glowing colors have been thrown too much upon the foreground. The following cautionary remarks are, therefore, submitted, with the hope that they may be ever kept in view, not only in reference to the mission at the Sandwich Islands, but to all other missions of the Board in heathen lands, which are similarly situated.

1. *It is necessary to understand the genius of the Sandwich Islands government.* It is but a little while since the chiefs were regarded by the present generation as something more than mortal. A feeling the most despotic on the one hand, was met on the other, by the great body of the people, with feelings the most abject and servile. This is still true to a very great extent, and is the natural result of the oppressive tyranny to which the islands have been subjected from time immemorial. It has hence come to pass, that the great body of the people perform most of the acts of their lives from a regard to the authority of the chiefs, and not in obedience to their own sense of fitness and propriety. It is true, also, that it is almost impossible for the chiefs to give their subjects what may properly be termed *advice*. Their *wishes*, when once known to the people, are in effect as absolute as their *will*, and their *advice* has all the force of *command*. This gives their *example*, too, prodigious influence upon the people. And this fact is one of great importance in estimating the real extent of the national changes, which have taken place in reference to religion. When the chiefs were moved by the Holy Ghost, as they doubtless were, to embrace the Christian religion, and advised the people to embrace it, their advice and example must have had the force of law. It would seem, too, that whenever the chiefs have exhorted the people to attend upon the instructions of the missionaries, their exhortations have come with authority. So when the chiefs call upon them to attend church, they attend; and to study the word of God in schools, they study it; and to purchase books, they purchase them; and to become religious, they put on the form of godliness. All this is not mentioned as of course an evil in the state of things at the Sandwich Islands. If the common people are such children as they are described to be, and as they doubtless are, it is desirable for them to be under authority, and to have this authority carried much beyond the bounds which would be desirable for people of mature minds. It is well for them to be commanded to attend school, and to attend church, and to study the Bible.

2. When it is said, that as a nation they have renounced *idols* and embraced Christianity, this statement, though true, is to be understood with great limitations. Idolaters are still found occasionally among the people. It is also possible, that there may be to some extent, a secret leaning towards idolatry among the people, and that nothing more would be necessary than the consent and countenance of the chiefs, to rear again the bloody altars of paganism. Such an event is not probable, but is surely possible. It is certain, that the great body of the people can yet know but little concerning the nature of Chris-

tianity, and that the mass of intellect and of feeling in the nation can have been very little changed, since the destruction of the morais and tabus. In the sight of God, however, there may still be more just apprehension of the gospel, and more genuine piety, among the Sandwich islanders, than there are in Portugal and Spain.

3. When it is said, that *some hundreds of the natives give evidence of piety*, this, though true, is also to be understood with limitations. Who would think of addressing such cautions to a Christian church in this country, as Paul found it necessary to address to the church in the dissolute city of Corinth? In forming an estimate of Christian character, we must take into view the circumstances under which it is formed, and the previous character and habits of the converts. The *essential traits* of Christian character must, of course, be every where substantially the same; but who has not observed the influence of circumstances in moulding character into a thousand forms, even among the followers of the Lord Jesus? Every day we have to make allowances for these when judging of character. We make allowances on the score of ignorance, of early habits, of circumstances in life, of present occupation, and daily associates. Go now to the Sandwich Islands, and mingle with the native converts in the low walks of their common life;—what could you reasonably expect, except the mere *essentials* of piety—the *mere primary elements* of Christian character; and those, too, often in little better than a chaotic state? In knowledge, we ought to expect them to be babes; in stability and decision of character, children; generally slow to apprehend the spirituality and extent of God's law, and their guilt in violating it; not thorough and pungent in their convictions of sin; not quick to fly to Christ; and rarely sending out a strong tide of affection towards him. The great cause of wonder is, that the missionaries, who insist upon evidence of piety as a condition of church-membership, should have had so few cases of discipline among the native members.

4. When it is said, that *the natives, to a great extent, cease from work on the Sabbath day, and that numerous congregations assemble in the churches on that day*, this, also, is true. But then the well known fact ought to be considered, that the natives are not an industrious people; that they do not work, as in this country, through all the other six days; and that, in their times of heathenism, they were accustomed to observe *tabued* days with great strictness. This comparative leisure, and these habits, so favorable to the external observance of the Sabbath, together with the example and wishes of the chiefs, and even their will expressed in law, are to be taken into account in determining how far the observance of the Sabbath at the Sandwich Islands is to be referred to Christian principle.

To what extent the large congregations are owing to similar causes, it is impossible to say. The congregation at Kaawalon, declined on the death of Naihe, the resident chief of the district; but it afterwards revived, and apparently without the intervention of a chief. Yet doubtless the influence of the rulers, and especially of their example, has much to do in bringing the people to hear the word of God. But, that such an influence should have been created there upon the high places of the land, where it is so rarely found, is cause for astonishment, as well as the liveliest gratitude. The morning service on the Sabbath is better attended than that of the

afternoon; but this appears to be owing, in part at least, to the distance at which many of the people live. Those who attend do it willingly; but multitudes, like multitudes in our own land who regularly frequent the house of God, do not go from desire to hear the gospel, and appear to be satisfied with a mere attendance.

5. There is need of repeating the cautions which have been given in former times, with respect to *the native schools and readers*. It was stated in the last Report, that the progress of instruction upon the existing system had nearly attained its maximum, and was becoming stationary, for want of suitable persons to carry it beyond the mere rudiments. The most that can be said of the qualifications of the teachers generally, is, that they should be able to read intelligently. They of course instruct their scholars in nothing but reading, and to this task they are by no means fully adequate, as few of them have just notions of correct reading. The teachers receive no *stipulated* pay for their services, are not exempt from taxation by the government, and most of them are obliged to cultivate the ground more or less for their own support. The great proportion of the scholars are adults, who, after laboring during the former part of the day, spend a part of the afternoon in school. Three causes occasion much irregularity in the schools; viz.—the unsettled state of the people, they being frequently removed from place to place to accompany the chiefs and for other reasons—the taxes, which sometimes call a portion of the people into the mountains for successive days, or weeks, or even months—and the indolence and apathy both of teachers and scholars. It is natural that the last of these three causes should be most operative immediately after the examinations, and such is said to be the fact. These evils are by no means equally great in all parts of the islands, but from the very nature of the case they must in a great degree be universal.

The fact is that thought among this people is in its veriest infancy, and they undoubtedly have a very inadequate notion as to the precise object of an education; and it is not improbable that many have actually learned to read, without once getting the idea distinctly in their minds, that the book they were reading was designed to be the medium of thought. One of the missionaries relates this curious fact, that teachers had ingenuously expressed their surprise on hearing that words had the same meaning in books, which they had when spoken from the lips. The power and habit of thinking, which alone makes education valuable, can be introduced into these schools only through the minds of the teachers.

6. *The demand for books* may easily be misapprehended by the unthinking reader of statements on this subject. Nothing could be a greater novelty to a Sandwich islander, than a book, and the art of reading it. This novelty, and the curiosity which it awakened, are of course gradually passing away; and that, too, before the people have acquired so much knowledge as to realize its value, and to love and desire it for its own sake. The demand for books will be in proportion to the prosperity of the schools. It is true that the press has supported itself or nearly so, since it has been on the islands; but in connection with this fact it was stated, that most of the receipts for books had been in the form of labor, building materials, food, fuel, etc. The natives have very little

money in their possession, and like people in most other parts of the world, they are disposed to obtain their books at as low a price as possible. And whenever it is said of them in any one of the islands, that there is an encouraging disposition to purchase books, and to read them, it should be remembered, that this is spoken comparatively, in reference to a people just rising from the lowest depths of ignorance and sin. A disposition, which would there afford joyful encouragement, might in some parts of our own favored land, be regarded as the most disheartening apathy. The fact is, that human nature no where affords a soil, upon which good fruits can be produced without laborious cultivation; and even then nothing will grow without the rain and sunshine of heaven.

The shaded part of the picture which was to be drawn of these islands, will not be finished without two or three more touches.—The reins of parental government are held with so slack a hand, that when children arrive at the common age for attending school, they are usually unmanageable. It is with difficulty they are induced to attend school, or the public worship of God; and unless efficient measures are taken to bring them under instruction, they bid fair to grow up nearly as ignorant as their fathers, and more vicious. There is nothing the missionaries witness with greater pain, than the criminal neglect and more criminal conduct of parents towards their children.

The insensibility of the natives generally on the subject of death, is shocking to a religious mind. At first, when a friend dies, there is a burst of lamentation; but in most cases this is momentary, and is followed by a dreadful calm which nothing human can disturb. The people often die quite suddenly. The population was rapidly on the decrease at the arrival of the mission, and it is supposed that this diminution has not yet been wholly checked. They have no medical attendance worthy of the name, and it is presumed that in most cases no assistance of the kind is sought. They are wholly destitute of comforts in time of sickness, and have none capable of nursing them, or in any way afford much relief. Of course they suffer much in sickness.

The cotton-tree grows luxuriantly on the islands, and produces the best kind of cotton, but the natives have no means of manufacturing it into cloth. Every yard of cloth worn on the islands, is brought from foreign countries. Almost all their tools are of foreign manufacture; and nearly all their well built, permanent houses, if not erected by foreign workmen, are at least finished by them. The sandal-wood, which has been the grand national resource, is gone, and hence the chiefs are induced to be more exorbitant in their demands upon the common people.

A reaction or disheartening reverse of things, has long been feared by the missionaries at the islands, as well as by many of their patrons at home; but He, who is mighty in power and wonderful in working, and whose agency has been most manifest in the history of this mission, may prevent it. It remains, however, to be seen, in the results of the many experiments now making in different parts of the world, and on different classes of men, and on men in very different circumstances, by what process it is desirable, on the whole, that men should be brought under the influence of the gospel;—whether by a gradual, though constant advance, as in Ceylon,

where the real and apparent progress are the same; or by a sudden and general movement, as at the Sandwich Islands, where the real progress is considerably less than the apparent.

Having completed this part of their duty, the Committee proceed to a brief statement of the more important transactions and events of the year past.

**RELIGIOUS INSTRUCTION.**—The most important means of religious instruction employed the last year, as auxiliaries to the preaching of the gospel, have been bible-classes, classes for catechetical instruction, and sabbath-schools. The means are adapted to the infant state of the native mind in regard to all religious knowledge. Schools, or classes for instruction in the Holy Scriptures, are found at all the stations, have been well attended, and promise very happy results. What is called the *verse-a-day* system, being regarded by the missionaries as well adapted to the state of the people, has been recommended for general adoption. It is stated that about 600 adults at Honolulu commit their verse daily, about 400 at Kaawaloa, and 250 at Lahaina. The introduction of this custom has made it necessary to print a new edition of the book of Acts; and not a few of the natives are now travelling through that book, in company with a great number of their brethren in this country. And there is surely something very striking in the thought, that the time may come when the greater part of the inhabitants of this world shall, by common consent, all be learning the same verse in God's word on the same day. The practice of questioning people at the usual weekly meeting on Wednesday afternoon, respecting the sermons which they heard on the preceding Sabbath, has been found to increase their attention to the preaching. The meetings that were opened only to persons of certain moral qualifications, mentioned in former Reports as being held every week, have been discontinued, or greatly modified. They were undoubtedly a source of much improvement to the people, but the particular qualification required for admission to them, viz. correct morals, was found to foster pride and self-righteousness in those who were moral without being pious.

Notwithstanding the diminished interest of some, and perhaps of many, in the preaching of the gospel, it is true that the number of attentive and intelligent hearers of the gospel is greater than ever, and gradually increasing. The desire in many parts of the islands to listen to the preached gospel, is manifestly gaining strength. The congregations on the Sabbath generally are large, especially in the morning; and our brethren appear to be indefatigable and faithful in their vocations as preachers of the gospel, both in season and out of season.

**TRANSLATIONS AND PRINTING.**—The urgent nature of other duties has caused the

work of translation to be prosecuted with less vigor than in some previous years. The mission are of the opinion that the demand for books is gradually increasing. The publication of the entire New Testament in the Hawaiian language, was mentioned in the last Report. It will be revised, and a new and large edition printed, as soon as possible. The Old Testament is in a course of translation, but the work is checked by the numerous other duties which cannot be deferred.

The following works were printed in the native language, during the year ending June 1832.

	Pages.	Copies.	Pages.
Reprint of the 1st Book for children,	36	10,000	360,000
2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, Hebrews, James, 1 and 2 Peter, 1, 2, and 3 John, Jude and Revelation,	104	10,000	1,040,000
A Geography,	216	5,500	1,188,000
Eight hand-bill tracts, printed partly as hand bills and partly as a single tract,	8	10,000	80,000
Reprint of Acts,	60	5,500	330,000
Hymns for children,	12	3,000	36,000
Decalogue, hand-bill with a plate,			420
Total,	436	44,000	3,034,420

This swells the amount of printing since the language was reduced to writing twelve or thirteen years ago, to 600,000 copies and 24,065,800 pages. But, reckoning all the works in a single series, the number of pages in the series would be only about 1,620. If these were bound into volumes, of 100 pages each, they would make but 16 small volumes; nor is there a printed page in all the Sandwich Islands, except what has come from the mission. It is affecting to think of the smallness of a Sandwich islander's library, even when he is so fortunate as to obtain a copy of each of the publications in his language. The geography is said to have occasioned much wonder among the people with regard to the comparative size of their islands. What before seemed to them a considerable part of the world, has dwindled down to a very insignificant point. A grammar of their language is preparing for them, and a dictionary; with a treatise on civil history, a tract on book-keeping, and another on marriage. There are now three printers at the islands, and as many presses, and the Committee hope to send out a competent book-binder very speedily. The mission intends to employ the aid of 15 or 20 natives in the printing-office and bindery. The whole establishment is at Honolulu.

**SCHOOLS.**—As multitudes attend the schools occasionally, and are enrolled as scholars, who give very little evidence of deriving material benefit from them, the number of readers only will be mentioned.

The following tabular view has been forwarded to the Committee by the mission, of the number of persons who were able to read at the several stations, in June of last year: viz.

Island of Hawaii, viz.	
Kaiulua	1,145
Kaawaloa, no returns, say	2,000
Waimea	2,000
Hilo	1,987—7,132
Island of Maui	6,369
Islands of Molokai, Lanai and Kahoolawi	400
Island of Oahu	6,596
Island of Kauai	2,700
	23,197

The only sufficient remedy for the extremely inadequate system of schools now in operation, (if system it can be called,) must be found in the better education of the teachers. Of this the mission is fully aware. The arrival of the fourth reinforcement was very seasonable in reference to the schools, as it enabled the members of the mission to devote a larger portion of their time to the instruction of teachers at their several stations. Schools for teachers are mentioned as existing at most of the stations. At Hilo, and probably at other places, ground is provided for them while attending the school, by the chiefs, on which they are permitted to build their houses and raise their food. These are of course, nothing more than mere elementary schools; but they will advance the teachers very much beyond their previous standing. But the High School at Lahaina, under the care of Mr. Andrews, is expected to be the grand nursery of education in the islands. The school commenced in September 1831, with about 25 scholars. The pupils gradually increased to the number of 60 and upwards. The instruction had been confined to reading and recitation from books, and to oral instruction from the principal. The manual-labor system was early introduced, and promises at present to do much for the civilization of the islands. A substantial school-house, 50 feet by 26 inside, has been erected and covered by the scholars. It is the earnest desire and hope of the Committee, that this institution may become, through the blessing of God, a burning and a shining light to the people for whose benefit it exists.

Infant schools have been commenced at several of the stations, and being firmly persuaded of their utility among a people situated as are the Sandwich islanders, the Committee design to encourage the missionaries to multiply these institutions.

**PROGRESS OF REFORMATION.**—During the past year upwards of 1,400 Christian marriages were solemnized: viz.

On Hawaii, (no returns from Kaawaloa)	441
On Maui	464
On Oahu	384
On Kauai	179

These added to the marriages during the previous year, make the whole number of Christian marriages solemnized in the two years to exceed 3,000, it probably fell not much short of 4,000. The marriage covenant is generally respected, and the missionaries regard the people as gradually improving in their domestic habits.

The encouraging progress of that most important reformation, which consists in a total abstinence from ardent spirits, was mentioned in the last Report. It would seem that the law enacted by the chiefs against the sale of that pernicious article at Honolulu, had not prevented some foreigners from continuing the trade. But at Lahaina on the island of Maui, no traffic whatever is allowed in spirituous liquors. Some foreigners and some natives have attempted it, but in vain. Fines, imprisonment, and banishment are the speedy consequences of a violation of this wholesome law, and from choice on the part of many, and necessity on the part of others, almost none of this fascinating and bewildering poison is consumed on an island containing 35,000 people, not long since flooded with intemperance.

The islanders have been addicted to another species of indulgence. The Committee refer to the use of tobacco. The exceptions to this practice among the men, the women, and the children over ten years of age, were perhaps not more than one to forty; and the expense of time and health, thus consumed, has been very great indeed. The members of the mission, having first relinquished themselves all use of tobacco, determined unanimously upon discontenancing the use and cultivation of that noxious plant. What gives a special interest to this species of reform is, that it seems to owe its commencement and progress entirely to other causes than the authority of the chiefs. At Lahaina, it commenced among the females, while Mr. Richards was absent at Honolulu, in consequence of addresses from Mrs. Richards and Miss Ogden on the evils of tobacco. More than 2,500 natives at Lahaina thus pledged themselves to entire abstinence from the use of tobacco. Two of their pipes are equivalent in value to a goat, and enough of these were voluntarily given up to fill a box of twelve solid feet.

The number of natives admitted to the mission churches during the year ending June 1832, was 235; making the whole number admitted since the commencement of the mission, 577. Of these about one in a hundred has been excommunicated; and about four in a hundred have died, as it is believed, in the faith of the gospel. The names of Keopuolani, Taumauri, Kairamoku, and Naihe, will long be held in affectionate remembrance by the church of Christ at the Sandwich Islands. And now we have to place another name on the list of departed worthies—of one more distin-

guished than either of the others, as a religious reformer and benefactor of the nation. The queen regent, Kaahumanu, was removed by death on the 5th of June, 1832. The hereditary chiefs of the Sandwich and other islands in the Pacific Ocean are a higher order than the common people, in their physical structure and in the character of their minds; and she, for native energy of character, was pre-eminent among the chiefs. Naturally she was haughty and cruel. But the gospel took firm hold upon her mind, and, through the power of the Holy Spirit, wrought a great, permanent, and most salutary change upon her disposition and character. Evidences of her Christian character seemed to multiply as she approached the confines of the world and drew near the ineffable glory of heaven; and some of the foreign residents who before spoke lightly of her conversion to Christianity, now declared their conviction that it was genuine. She died in the full possession of her reason, which she employed to the last in supplicating and adoring thoughts of the Lord Jesus; and one of her last expressions was, "I will go to Him, and shall be comforted." She died at the age of 58 years.

Another native member of the church died the last year; belonging to a very different condition of life on earth, but manifestly an heir to the same glorious inheritance in heaven. He was a domestic in the family of Mr. Richards, and his name was Kaohumu. An account of him has been given in the *Missionary Herald*.

In connection with their other efforts for the good of this people, the missionaries aim to encourage habits of industry; neatness in the habitations and dress of the inhabitants; punctuality in all engagements, especially the payment of debts; justice and mercy in the execution of the laws; and loyalty, order, and peace among all the people, in all their relations of life.

It is an interesting question, What methods shall be adopted, and by whom, to enable the Sandwich islanders to manufacture cloth for their garments? The Committee are of opinion that the simple domestic machinery, wrought wholly by manual labor, which was found so extensively in families throughout a considerable part of our country, only a few years since, is much better adapted to the state of society in the Sandwich Islands, than that more complicated labor-saving machinery which is moved by mechanical power. The people at the Sandwich Islands need to have their manual labors increased, rather than diminished; and in the progress of society from a state of barbarism, the spindle and distaff, and the hand-wheel and hand-loom come in order before those ingenious contrivances, which go so far towards superseding the labors of man.

It has been proved, the last year, by Henry Hudson, Esq., of Hartford, Conn.,

that excellent paper, both for printing and writing, may be made from the *kapa*, or native cloth of the Sandwich Islands. The *kapa* is readily manufactured, and the paper bleaches and sizes well.

### MISSION TO PATAGONIA.

William Arms and Titus Coan, *Missionaries*.

The attention of the Committee having been providentially called to the western coast of Patagonia, they resolved, if possible, to investigate the condition of at least some part of the country; and were encouraged to persevere by the generous offer of a gratuitous passage for their missionaries, by Silas E. Burrows, Esq., of New York city. Messrs. Arms and Coan accordingly embarked at New York on the 16th of August last, in the schooner *Mary Jane*, capt. Clift. They are expected to be landed somewhere on the southeastern coast of Patagonia, and will, if possible, make their way across the continent to the foot of the Andes. Upon receiving their report, the Committee will be able to decide on the expediency of attempting a permanent mission in that country.

### MISSION TO AFRICA.

The Committee are now ready to commence the mission in Western Africa, which was enjoined upon them by the Board, eight years ago; and the Rev. John L. Wilson will, by leave of Providence, receive his Instructions within a few days, preparatory to his speedy embarkation for Liberia, and also for Cape Palmas, the site chosen by the Colonization Society of Maryland for a new colony.—A mission is also contemplated to the Zoolahs, a populous tribe on the southeastern coast of Africa.

### MISSION TO THE CHEROKEES.

**BRAINERD.**—John C. Ellsworth, *Teacher and Catechist*, and *Superintendent*; John Vail, *Farmer*; Ainsworth; E. Blunt, *Farmer and Mechanic*; and their wives; and Delight Sargent, *Teacher*.

**CARMEL.**—Daniel S. Butrick, *Missionary*, and Mrs. Butrick.

**CREEK PATH.**—William Potter, *Missionary*; Mrs. Potter; Erminia Nash, *Teacher*.

**WILLSTOWN.**—William Chamberlin, *Missionary*; Mrs. Chamberlin, Mrs. Hoyt, Anna Hoyt, and Nancy Thomson, *Assistants*; John Husse, *Native Preacher*.

**HAWEIS.**—Elizur Butler, *Physician and Catechist*; Mrs. Butler; Catharine Fuller, *Teacher*.

**CANDY'S CREEK.**—William Holland, *Teacher and Catechist*; and Mrs. Holland.

**NEW ECHOTA.**—Samuel Austin Worcester, *Missionary*; Mrs. Worcester; Sophia Sawyer, *Teacher*; Elias Boudinot, *Native Assistant*.

**AMMOKEE.**—Isaac Proctor, *Teacher and Catechist*; and Mrs. Proctor.

After Messrs. Butrick and Proctor were compelled by the Georgia guard to abandon

the station at Carmel, the former resided principally at Candy's Creek, till about the 20th of May last, when he returned again to Carmel; and Mrs. Butrick recommenced the school.

**CHURCHES.**—The past year, like the year or two that preceded, has been a period of great exposure and peril to the church-members. The following table will exhibit the time when the several churches were organized, the number and classes of persons who have been admitted to them, and their present state. As no mission family has resided at Hightower, no information has been received respecting the church at that place. The numbers are supplied by estimate.

Organized.	Total received	Dismissed to Died.	Excommunicated or suspended	Present number		Members of Schools.	Indians.	Africans.	Whites.
				Other churches	Present number				
Brainerd,	1817 104	9	45	4	47	20	35	4	8
Creekpath,	1820 47	6	11	2	26	15	19	2	7
Carmel,	1823 74	1	13	21	39	6	34	1	4
Willstown,	1824 59	6	9	2	42	10	31	6	5
Hightower,	1823 35			10	20		20		
Haweis,	1826 81	7	10	2	58	9	51		7
Candy's Creek,	1825 28	1	4	1	20	6	19	3	
New Echota,	1830 8			8	2	4	4		
	436	30	92	42	262	68	213	13	38

About half of those who have been received to the churches have been females.

The testimony of the missionaries respecting the members of these churches is, that, considering their former character and circumstances, the temptations and examples by which they are now surrounded, and the imperfect religious instruction which they have received, they might be favorably compared, in respect to docility, conscientiousness in duty, and Christian deportment generally, with the members of churches in our own villages. With two or three exceptions, all the members composing these several churches abstain from the manufacture, traffic, and use of intoxicating liquors.

**PREACHING AND CONGREGATIONS.**—Meetings have been continued at the several stations as heretofore, and the congregations remain about the same. The congregation at Brainerd varies from twenty to one hundred; at Willstown, from one hundred to three hundred; at Haweis, from thirty to two hundred; at Candy's Creek, from thirty to one hundred. The congregations are much larger when there is to be preaching, than when there is not; and larger still when the Lord's Supper is to be administered, or some other special occasion calls the people together from a distance. At a meeting held in the woods between Haweis and Willstown, continued four days, it was estimated that as many

as five hundred Cherokees were present. More than one hundred sat down at the Lord's table, and seventy or eighty presented themselves as inquirers after the way of life. One hundred and five subscribed to the temperance pledge on the occasion.

**SCHOOLS.**—The present state of the schools at the several stations, together with the number of pupils who have heretofore been members, will be seen in the following table. Somewhat more than half of all the pupils received into the schools, have been taught to read the New Testament. Ten or fifteen have been qualified to teach the common branches of knowledge. About half the whole number received have been females.

Begun.	Total Received.	Present number.	Indians.	Whites.	Boarding schol- ars.	Qualified for com- mon business.	A. D.   Pages.		Copies.   Pages.	
							1817	1825	1829	194,000
Brainerd,	1817	325	31	29	2	31	100			
Creekpather,	1820	125	39	19	3	25	36			
Carmel,	1820	75	20	20			25			
Willstown,	1823	94	31	24	7	16	4			
Hightower,	1823	50					30			
Candy's Creek,	1825	83	18	15	3	10				
Haweli,	1823	50	18	15	2	17	20			
New Echota,	1830	30	24	22	3					
Alimohee,	1831	50	25	22	2					
	889	199	166	22	99	235				

Though much apathy exists in some parts of the nation respecting the education of the children, yet the interest felt in this subject by the more enlightened portion of the Cherokees, and especially by the members of the churches, is manifestly increasing every year. The parents of the pupils at New Echota, have contributed twenty dollars in aid of the school. Schools have been requested in some neighborhoods, where the people are willing to erect a school-house, board their own children, and defray the ordinary expenses of a teacher, if one can be sent to them.

The missionaries have been authorised to employ itinerant teachers to instruct the people in reading and writing their own language.

**TRANSLATIONS AND PRINTING.**—The whole number of persons speaking the Cherokee language, on both sides of the Mississippi, probably amounts to 16,000 or 18,000; and it is estimated that somewhat more than half of all the adults can read their own language, with more or less fluency; while only about one in fifteen or twenty can read the English language. The language of the Cherokees was first reduced to writing in the Roman character, by Mr. Butrick and David Brown, and a spelling-book prepared by them, was printed in the year 1820. The first printing in the syllabic character invented by Guess was exe-

cuted in the Cherokee Phoenix, in February, 1828.

The following is a list of the books that have been printed in that character.

	A. D.	Pages.	Copies.	Pages.
Cherokee Hymns	1829	52	24 to.	600
Gospel of Matth.	1829	134	94 "	1,000
Litanies of the United Brethren	1830	12	12mo.	300
Cherokee Hymns, 2d ed. enlarged	1830	36	18 "	1,500
Scripture Extracts	1831	12	12 "	3,000
Cherokee Hymns, 3d ed.	1832	36	18 "	63,000
Gospel of Matthew, 2d ed.	1833	124	24 to.	3,000
"Poor Sarah," (tract)	1833	12	12mo.	3,300
				39,600
				14,000 (733,500)

The demand for Cherokee books is such that tracts and portions of scripture are needed much faster than they can be prepared and printed. The translations of the Acts of the Apostles is nearly completed, and more than half of it has been printed.

**STATE AND PROSPECTS OF THE PEOPLE.**—Previous to the last two or three years, the Cherokees as a body were improving in morals and civilization, and were obtaining the various necessities and comforts of life. Owing to causes too well known, their course, in these respects, is now, however, retrograde. Idleness, gambling, intemperance, and lewdness are prevailing to an alarming extent, occasioning much want and suffering, and threatening to occasion much more. Anxiety and despondency respecting their national affairs have manifestly exerted an unfavorable influence; and we are afflicted to say, that a dark cloud hangs over them. But whether they remain in their own country, or remove to some territory west of the Mississippi, it seems to be the duty of the Board to omit no efforts that may have a tendency to meliorate the condition of this injured people.

**Exposure of Mission Property.**—The situation of the Hightower station is such, owing to the influx of white men into that vicinity, that it has not been thought expedient to place a mission family there again. Most of the moveable property has been taken to other stations, but the buildings and improvements on land will probably be lost to the Board. Two persons who claim to have drawn the lot on which Haweli is situated have presented their claim, and threaten to take possession, notwithstanding it has an Indian improvement upon it, which should according to the law of Georgia, be a protection. To Carmel and New Echota, the only other two stations included within the chartered lands of that State, it is not known that any claim has been preferred.

**RELEASE OF MESSRS. WORCESTER AND BUTLER.**—Subsequently to the circum-

stances narrated respecting these brethren in the last Report, nothing occurred worthy of note till near the end of the following November, when they were informed that, if any motion were to be made before the Supreme Court of the United States for further proceedings in their case at its next approaching session, notice to that effect must be served on the governor and attorney general of Georgia without delay. They had no time to deliberate, or consult their patrons on the subject. Knowing, however, that if the notice should be served, and they should afterwards decide that it was inexpedient to prosecute their case further, the notice could be withdrawn, and the process arrested; while if they neglected to serve the notice till it should be too late, the motion in their behalf before the Supreme Court could not be sustained, however desirable it might seem, but must be deferred another year, they decided that it was expedient to give notice of the intended motion, leaving the question whether that motion should be actually made, open to further consideration. They then informed the Prudential Committee, with whom they had communicated freely on the whole subject from the beginning, of what they had done, and asked their advice, whether it was expedient for them to prosecute the case further before the Supreme Court, or to withdraw the notice already given. The Committee, after maturely considering the subject in its various aspects and bearings, advised these brethren to prosecute their case no further. They accordingly instructed their counsel to withdraw their notice, and to make no motion in their favor before the Court.

On the 14th of January the keeper of the penitentiary received a proclamation from the governor of the State, directing him to set Messrs. Worcester and Butler at liberty. This he communicated to them and forthwith discharged them. They immediately returned to the stations which they had respectively occupied in the Cherokee country, and resumed their missionary labors. The grounds on which the Committee and the missionaries proceeded with respect to their release, and also the correspondence with the authorities of the State of Georgia on the subject, were given in the numbers of the *Missionary Herald* for March and May, pp. 109—114, and 183—186.

#### ARKANSAS CHEROKEE MISSION.

**DWIGHT.**—Cephas Washburn, *Missionary*; Mrs. Washburn; Rev. Henry R. Wilson, *Missionary*; James Orr, *Superintendent of Secular Affairs*; Mrs. Orr; Jacob Hitchcock, *Steward*; Mrs. Hitchcock; Asa Hitchcock, *Teacher*; Mrs. Hitchcock; Esther Smith, and Cynthia Thrall, *Teachers*.

**FAIRFIELD.**—Marcus Palmer, *Missionary and Physician*; Mrs. Palmer; Jerusha Johnson, *Teacher*.

**FORKS OF ILLINOIS.**—Samuel Newton, *Teacher and Catechist*; Mrs. Newton; Ellen Stetson, *Teacher*.

Rev. Henry R. Wilson, from the Theological Seminary at Princeton, joined this mission about the 25th of December, and has since labored as an itinerant evangelist.

**PREACHING AND CONGREGATIONS.**—Public worship is maintained at each station on the Sabbath, with regular preaching at Dwight and Fairfield about half the time. At Dwight the congregation varies from one hundred to three hundred persons, a large majority of whom are Indians. The largest congregation at Fairfield is about one hundred and fifty, and the average one hundred, nearly all Indians. From thirty to seventy attend meeting at the Forks of Illinois. Various other meetings are held weekly at each of these stations, for prayer, religious conference, instruction of candidates for the church, and for the pupils of the schools. Stated meetings are held more or less frequently in eight or ten neighborhoods, at a distance from the stations.

**CHURCH.**—The converts among this portion of the Cherokees remain united in one church, though the communion is attended at the several stations, and occasionally at other places in the nation. This church was organized in April, 1822, and has received one hundred and sixteen members, including the mission family. Nine have died in the faith, two have been excommunicated, and three dismissed to other churches; leaving one hundred and two now connected with it; of whom seventy-five are Indians, six Africans, and the remainder whites. Sixty-three of these have been received to church-fellowship since the beginning of the year 1832. All these church-members, with two exceptions, are represented as sustaining a good moral and Christian character. They are generally ready to aid, by prayer and exhortation, in conducting religious meetings. All abstain entirely from using, vending, or distilling ardent spirits, and nearly all are members of the temperance society.

**SCHOOLS.**—At *Dwight* three schools; one for the larger boys, containing twenty-eight pupils; one for the girls, containing thirty-one; and one infant school, containing fifteen; making an aggregate of seventy-four, of whom fifty-eight are Indians. Their studies are the common branches taught in district schools, to which are added geometry, history, and projection of maps. None are deficient in capacity to learn. The whole number of pupils received to the school since its commencement in 1822, nearly all of whom are boarded and many of them clothed at the expense of the mission, is 269; of whom 244 were of Indian descent, and 176 full blood, or from families who spoke no English. Thirty-four males, and thirty-five females have been qualified in the schools for transacting the ordinary business of life. Seven males and eight

females are able and of a suitable character to teach. A number who are educated at this school are employed as clerks by merchants; one is a physician; one the national secretary; one a district judge; and two are clerks of the two houses of the national legislature.—The school at *Fairfield* commenced in the fall of 1829, has received ninety pupils, half of whom are females, and are of Indian descent. The average number each year has been thirty; and about half of this number are now boarded in the mission family, principally however at the expense of their parents. All the children and youth in the vicinity of this station, of a suitable age, attend the school more or less. One has been sent to the *Lane Seminary* at Cincinnati.—The school at the *Forks of Illinois* has been attended by forty different pupils since its commencement in August, 1830. The present number is about thirty Indians and seven whites, all of whom board with their parents. All write, thirteen read in the New Testament, and fourteen more in easy reading lessons, and sixteen attend to arithmetic. All the parents near the station are decided that their children shall be educated at school.

Sabbath-schools have been established at all the stations. That at *Dwight* embraces seventy pupils, with a library of nearly 200 volumes; that at *Fairfield*, forty or fifty; and that at *Forks of Illinois* about thirty.

Arrangements were made last winter by the United States' agent for this portion of the Cherokees, for the establishment of four district schools, to be taught, as was understood, by native teachers, and the books and apparatus requisite were obtained for the purpose. The number of children and youth of Indian descent, of a suitable age to attend school, is estimated at 2,000; while the number actually attending school does not exceed 200. Parents in all parts of the nation, especially those who are pious, are desirous of educating their children. About three-fifths of the people, it is estimated, can read their own language in the character of *Guess*, and not far from one-fifth can read the English.

**INDICATIONS OF IMPROVEMENT AMONG THE PEOPLE.**—The population of this portion of the Cherokees is estimated at about 4,000. They are settled in their habits, generally employed in agriculture, and live and dress themselves comfortably, and many of them well. The state of morals is generally as good as it is in the newly settled parts of our own country, and in many respects much better; their heathenish superstitions and customs are wholly abandoned, except by a few of the most ignorant and degraded class; their houses are comfortable, and to a considerable extent well supplied with furniture and provisions; they raise all the common articles of consumption for their own use, and con-

siderable quantities, both of vegetables and meat, for market; nearly all the females know how to spin and weave the cotton and wool produced by their people, and are furnished with the means. In all these respects the improvement has been great and obvious since the establishment of the mission, and is going on every year.

A national temperance society was organized in 1830, which has been joined by more than 100 persons, very few of whom have broken their pledge. A female society has been formed for the suppression of vice and for benevolent purposes, which has procured a library of more than 300 small volumes. A male society for doing good has done considerable for the relief of the poor, and contributed fifty dollars for portions of the Cherokee *Gospel* and *hymn-book*, for distribution. A Bible society, auxiliary to the American Bible Society, has raised more than seventy dollars for purchasing portions of the *Scriptures* in their own language.

#### MISSION TO THE CHICKASAWS.

**TO SHISH.**—Rev. Thomas C. Stuart, *Missionary*; Mrs. Stuart.

**TIPTON COUNTY, TENNESSEE.**—Rev. Hugh Wilson, *Missionary*; Mrs. Wilson; Prudence Wilson, *Assistant*.

The operations of this mission, during the past year, have been much embarrassed. In October a new treaty was concluded between the Chickasaws and Commissioners of the United States.

Should the treaty be carried into effect, it is quite uncertain to what place the Chickasaws will remove. It is understood that they have been invited by the Choctaws to settle with them between the Arkansas and Red rivers. The two tribes speak a common language.

**REMOVAL OF MESSRS. WILSON AND HOLMES.**—The scholars connected with the school at *Caney Creek* have, during the last four or five years, been boarded and taught principally in one of the neighboring counties of Tennessee, under the superintendence of Mr. Wilson, with the approbation of the Committee and the Chickasaws. In December last, owing to the circumstances of his family, and with the hope of being more extensively useful, Mr. Wilson proposed to the Indians to remove the school permanently to *Tipton county*, in the western part of Tennessee; which was approved by them.

Early in the winter, as the church and congregation at *Martyn* had been in a great measure dispersed, and his ministerial labors being much impeded by the agitated political state of the people, Mr. Holmes proposed, in accordance with the desire of the Indians, to remove his school also to *Tipton county*, and unite it with that of Mr. Wilson, which was effected in March

last. Mr. and Mrs. Holmes and Miss Richmond, who had occupied the station at Martyn, requested that their connection with the Board might be dissolved, at the time of their removal, which was accordingly done. Mr. and Mrs. Wilson still continue their connection, and report the state of the Indian portion of the school, though they receive no pecuniary aid from the Board. These brethren retain an unabated attachment to the missionary work and to the Chickasaws; and being but little removed from the borders of their country, will continue to do all in their power for their spiritual improvement.

**CHURCHES.**—The gospel would be expected to make little progress among a people as much agitated and exposed to as powerful temptations as have been the Chickasaws during the last year. Almost every possible artifice has been employed by the enemies of the truth to decoy the members of the church and congregation at Tokshish and turn them aside from their steadfastness; and with too much success.

The members of the church residing near Martyn, being similarly exposed, fell into the same deplorable state. The number connected with the church is supposed to be about ninety, the same as stated in the report of last year. The Indian congregations have been much diminished.

**SCHOOLS.**—As most of the Indians had removed from the vicinity of Tokshish, and their places were supplied with white settlers, Mr. Stuart proposed to occupy the mission premises, and use so much of the other property as he might need, and with the income accruing from the tuition of white pupils received at the school, to sustain the mission without further aid from the Board, excepting to meet the expense of eight or ten Indian youth who resided in his family.

The whole number received to the school at Munroe and Tokshish is probably about 200; a number of whom are now clerks, and a few were qualified to teach a common English school. The improvement which a still larger number of others have received is indicated by their domestic habits and present manner of living.

Sixty-eight Indian pupils were received to the school at Caney Creek. At the time of its removal to Tipton county, it contained twenty-five. The whole sixty-eight could read easily, and spoke the English language well, except three. All, except five, wrote; all were tolerably well acquainted with geography; half possessed considerable, and ten a good knowledge of arithmetic.

#### MISSION TO THE CHOCTAWS.

Very little missionary labor has been performed in the old Choctaw country during the past year. The removal of the

tribe to their new homes was nearly completed last fall and winter. The remnant have been much scattered and in an unsettled condition. Two stations only have been occupied by mission families.

**MATHEW.**—Cyrus Kingsbury, *Missionary*, and Mrs. Kingsbury.

**YOKNOCHAYA.**—Cyrus Byington, *Missionary*, and Mrs. Byington.

No schools have been taught at either of these stations, there being few or no Choctaw children, residing within a convenient distance, to receive benefit from them. About forty of the members of the Mayhew church still linger around their former homes.

Mr. Byington has devoted most of his time during the year to the preparation of a Choctaw dictionary and grammar, which he hopes to complete during the ensuing winter. This work, when revised and corrected, he hopes may be of much service in settling the orthography of the language, and in facilitating the labors of those who may hereafter attempt to acquire a knowledge of it.

The time of Mr. Kingsbury has been principally occupied in disposing of the property belonging to the Board, and in closing the extensive secular concerns of the mission. This work is now nearly completed, and he has recently been appointed by the Committee to make a tour of visitation to the several missions of the Board west of the Mississippi, and to proceed further into the interior and collect information respecting other tribes situated between our frontier settlements and the Rocky Mountains.

Messrs. Cushman, Smith, Howes, Bardwell, Gage, and Town, with their wives, have been, at their own request, released from the further service of the Board. Most of these brethren and sisters have been under the patronage of the Board as assistant missionaries ten or twelve years, laboring in various departments, to promote the objects of the mission with much faithfulness and self-devotion; and they do not now relinquish the missionary work because they are less attached to it, or less willing personally to encounter the hardships of it, than when they entered the field; but principally on account of the circumstances of their families, and of the fact, that the mission among the Choctaws in their new country, is expected to be conducted on such a plan as not to require their services.

By the event just noticed the Committee have been led, more than by any thing else that has heretofore occurred in the operations of the Board, to a careful consideration of the claim which missionaries and their families, who, after having labored faithfully for series of years, are providentially called to leave the service, have upon the Board. The subject is one encompassed

with difficulty, and requires much wisdom in order to meet the views and feelings of the patrons of missions on the one hand, and the just claims of mission families on the other. It is obvious that no allowance should be made to such families in the light of *compensation* for past services. However great sacrifices they may have made by entering the mission field, or however long and arduously they may have labored in it, they have no more than performed their duty to the Lord Jesus Christ and to the heathen. It is obvious also, that, as they entered the missionary service with the understanding that they would receive nothing more than a comfortable support for themselves and families, even if they continued faithful in it through life, it would be improper to make them any allowance by which they would be enabled to live at ease or to accumulate wealth. At the same time, it does not seem consistent with that Christian fellowship and sympathy which should exist between the patrons of missions who remain at home and those who themselves become missionaries, that the latter, after consuming that portion of their life in laboring among the heathen without compensation, during which they would have acquired property and provided for their families and for sickness and old age, should be left, with impaired health, in the decline of life, and with burdensome families, to suffer from anxiety and want. It was to be remembered, also, that many of these assistant missionaries expended much of the little property which they possessed when they devoted themselves to the missionary work, in procuring their own outfit and defraying the expenses of the journey to their field of labor; and in the spirit of giving up all to Christ, made a donation of the remainder to the treasury of the Board. This they did with the expectation of spending their life in the service, and receiving a continued support from this treasury. It is surely, then, no more than just, when they resume the responsibility of their own support, that they should be placed in such circumstances, that, with industry and frugality, they may obtain for themselves and their families an economical and comfortable maintenance. It is believed that the whole Christian community will regard this as one of the necessary contingent expenses of conducting the missionary enterprise. The appropriations made in aid of these families have not been drawn directly from the treasury, but have consisted principally of portions of the stock, agricultural implements, household furniture, and other moveable property, belonging to the Board at the several stations recently abandoned, and which could be of no further use for missionary purposes, and could not be disposed of advantageously at sale. In making these appropriations, the peculiar circumstances and claims of each family have been considered, and it is believed that in

all instances they have been in a good degree satisfactory.

#### MISSION TO THE CHOCTAWS ON THE RED RIVER.

**WHEELOCK.**—Alfred Wright, *Missionary*; Samuel Moulton, *Teacher*; and their wives; Anna Burnham, *Teacher*.

**BETHABARA.**—Loring S. Williams, *Missionary*; Mrs. Williams; Eunice Clough, *Teacher*.

— Ebenezer Hotchkiss, *Catechist*, and Mrs. Hotchkiss.

Henry R. Wilson, *Missionary*; and Matthias Joslyn, and his wife, *Teachers*, who have spent the last year among the Arkansas Cherokees, are expected soon to remove to the Choctaw country, and commence a new station.

The new Choctaw country is bounded on the east by the Arkansas Territory, on the north by the Arkansas river, on the south by the Red River, and on the west by lands occupied by other tribes of Indians.

**CHURCHES.**—The church at Bethabara was organized on the 19th of August, of last year, embracing 56 persons who had been members of the church before their removal, and one who was admitted on a new profession. The number has since been increased to 143; of whom 136 are Choctaws, five of white and two of African descent; 126 of whom had been connected with the church in the old nation.

The church at Wheelock was organized on the second Sabbath in December, including thirty-seven members, seven of whom had not before been connected with any church. All were carefully examined as to their religious views and character. The spiritual condition of this church is much the same as that of the one at Bethabara.

**CONGREGATIONS.**—As the people are settled so compactly, larger congregations can be collected to hear preaching than could be collected in common circumstances in the old nation. The average number attending the preaching of Mr. Williams at Bethabara is 150, the largest 500. The number attending at two other places where he spends half of his Sabbaths is considerably less. Nearly all are Indians. At the stations and in a number of other places, native church-members hold stated meetings on the Sabbath, which they conduct themselves, when no missionary is present.

The Choctaws have erected two houses for public worship in the part of the nation where Mr. Williams resides,—one near his station, and one in a settlement twenty miles distant. Three Sabbath-schools have been established by Mr. Williams, principally taught by native teachers, embracing about one hundred scholars.

**SCHOOLS.**—Within a few weeks after Mr. Williams arrived, Mrs. Williams opened a school of twenty-five scholars, the parents offering to pay three or four dollars a quarter for each scholar. Mr. Williams

has since opened schools in three settlements, in which the pupils are taught to read and write in both the English and Choctaw languages, by native teachers, under his superintendence. The parents board and clothe their scholars and generally furnish the books. The teachers are paid by the Board. These schools now embrace ninety scholars. Others were about to be established on the same plan, in the settlements near the stations of Mr. Wright and Mr. Hotchkin, and under their superintendence. Other schools are still needed. The state of feeling on this subject is represented to be such, both among the friends and the opposers of Christianity, that it would seem, if suitable teachers and books could be furnished, that a very large portion of all the children and youth of a suitable age might be gathered into schools without delay.

**BOOKS IN THE CHOCTAW LANGUAGE.**—A second edition of the Choctaw Hymns amounting to 3,000 copies, has been printed at Boston during the past summer. The book has been revised and enlarged to 162 pages, embracing 123 hymns; making the whole number of copies of books printed in this language 13,000, containing 1,666,000 pages. The desire to possess books in their own language and the inclination to learn to read them are prevailing among the Choctaws.

**STATE OF THE PEOPLE.**—Definite information respecting the number of the Choctaws who have become settled in their new country has not been received. It is probably between 10,000 and 14,000. The number of the whole tribe before their removal commenced was estimated at 18,000 or 20,000. They generally appear to be satisfied with their new country, and are laboring with a good degree of vigor to prepare for themselves fields and comfortable residences, and manifest generally considerable industry and public spirit.

#### MISSION TO THE CREEKS.

John Fleming, *Missionary*; George L. Weed, *Physician*; and their wives.

More than a year and a half has elapsed since Doct. Weed commenced his residence among the Creeks, settled between the Arkansas and Verdigris rivers.

Mr. Fleming, then recently from the Princeton Theological Seminary, arrived at Fort Gibson on the 22d of December, and entered the Creek country and commenced his labors on the 2d of the following month, where he was very kindly received by the United States' agent and by the people. Most of his time since has been devoted to the study of the Creek language. He has at the same time preached to small congregations through an interpreter, as he was able to collect them.

Most of the members of the church gathered from among the Creeks by Mr. Vaill, of the Union mission, amounting to more than eighty, had, in the absence of a resident missionary of the Board, joined churches collected by preachers of the Baptist and Methodist denominations, who had entered the Creek territory a few months before Mr. Fleming arrived.

Mrs. Weed opened a small school last fall. Another school was subsequently opened by Mrs. Fleming with fifteen scholars. The Creeks very generally desire to have their children educated; and especially to have them able to read their own language. Mr. Fleming has already prepared an elementary book, with select portions of scripture and hymns, which will soon be in readiness for publication.

The number of Creeks now settled on the Arkansas river is not accurately known. The population of the whole tribe is estimated at about 20,000; all of whom are expected soon to be located contiguous to the country now occupied by the western portion.

#### MISSION TO THE OSAGES.

**UNION.**—Rev. William F. Vaill, and Rev. William B. Montgomery, *Missionaries*; Abraham Redfield, *Farmer and Mechanic*; and their wives.

**HOPEFIELD**—William C. Requa, *Farmer and Catechist*; George Requa, *Farmer*; Mrs. Requa.

**BOUDINOTT.**—Rev. Nathaniel B. Dodge, *Missionary*; Mrs. Dodge.

**HARMONY.**—Rev. Amasa Jones, *Missionary*; Daniel H. Austin, *Steward*; Samuel B. Bright, *Farmer*; and their wives; Richard Colby, *Mechanic*; John H. Austin, Elvira G. Perkins, Mary B. Choate, and Mary Etris, *Teachers and Assistants*.

**PREACHING AND CONGREGATIONS.**—Public religious meetings are stately held at each station on the Sabbath, and there have been two or three other meetings for prayer, or for the special religious instruction of the schools, each week. At Hopefield and Boudinott the services are conducted in the Osage language. More interest than heretofore, has been manifested by the Indians, and one, it is hoped, has passed from death unto life.

Mr. Montgomery has made frequent visits to Clermont's village, 25 miles from Union, during the year, and addressed the people at their lodges, or in small assemblies, as access could be obtained. The missionaries have made two preaching tours through the several Osage villages during the year. Mr. Jones often preaches at a small white settlement about thirteen miles from Harmony, where an interesting state of religious feeling has prevailed among the people, and numbers, it is believed, have been savingly benefitted.

**CHURCHES.**—At Hopefield and Boudinott no churches have been organized. That at Union was organized in May, 1821. Thirty-one persons, including the mission

family, have been members of it. The present number is nineteen; of whom three are of African descent, two Creeks, and one Osage. Four have died in the faith. The church at Harmony was organized in August, 1822, consisting of twenty persons, all members of the mission family. Only two persons were added to it, and those by letter, till June 1832, when two more were received in the same manner, and eleven by profession, the fruit of a gracious visitation which the station experienced during the preceding winter and spring. Seven others were added by profession in November following. Of these twenty, nine were Indians, nine whites, and two of African descent. Ten have been dismissed to other churches, and thirty-two still remain—seventeen males and fifteen females—nine Indians, two Africans, and twenty-one whites. Fifteen of those hopefully converted at the station, and admitted to Christian fellowship, have been members of the mission school.

**SCHOOLS.**—One hundred and fifty-four Indian children and youth have been received to the boarding-school at Union, including fifty-four Creeks, twenty-nine Cherokees, and seventy-one Osages; of whom ninety-one were males and sixty-three females.

In January last it was thought expedient to discontinue the school at this station. The Osages, for whom it was designed, and to whom the district in which it was located then belonged, did not feel inclined to avail themselves of its advantages, partly because they cared little for the education of their children, and partly because the school, being now on the lands of another tribe, brought them into an undesired connection with the Cherokees and Creeks. Nearly all their children were withdrawn. The property will be disposed of, and the mission family remove to other stations, as early as the requisite arrangements can be made.

At Hopefield and Boudinott no schools have been established, as it is impracticable, without boarding schools, to separate the children sufficiently from their parents to induce them to acquire a knowledge of the English language, and no books in the Osage language have yet been printed. This latter hindrance, it is hoped, will soon be removed.

The school at Harmony was opened in December, 1821, and has received two hundred pupils—126 males and 75 females—133 of Indian, 63 of white and five of African descent. The present number is 50, of whom thirty-two are males, thirty-seven of Indian, ten of white, and three of African descent. A Delaware girl, sixteen years of age, ignorant of the alphabet, after attending school thirty-six days, read fluently in the New Testament, and wrote a tolerably good hand.

**PREPARATION OF BOOKS.**—The number of Indians speaking the Osage language, or some dialect so nearly resembling it as to be easily understood by each other, is supposed to be between 15,000 and 20,000, including the Osages, estimated at 6,000, the Omahaws, 7,000, the Kansas, 2,000, together with the Quapaws, Ioways, and Otoes; all of whom occupy contiguous districts of country, though much scattered, and all addicted to a migratory mode of life. Their language has never been printed, nor indeed reduced to writing, except so far as the missionaries have proceeded in preparing vocabularies for their own use, and small books for the press. Considerable progress has been made in preparing an elementary book for schools, and also in translating one of the gospels and some other portions of Scripture, and a few hymns. Some of these, it is hoped, may be completed and printed before the next spring. This, with other small books which are in a course of preparation, and which will be printed as soon as the state of the mission shall require, will open the way for the introduction of schools in the native language at Hopefield and Boudinott, and other stations which may hereafter be formed on a similar plan, in connection with Osage settlements.

**PROSPECTS OF THE MISSION.**—Although the adult Osages have manifested little or no desire to hear the gospel, and have in very few instances been seriously benefited by it, during the twelve years that the mission has existed among them, yet the Committee do not feel authorised to abandon them, as irreclaimably given over of God to savage debasement and infatuation; especially when they consider that the habits of the people and the plan of the mission have been such, that only a very small portion of them have been placed steadily, for a length of time, under the influence of divine truth. Most of the mission families have found it necessary to devote their time and labors almost exclusively to the boarding-schools, at a distance from the Osage villages; while those who have resided and labored at the villages, with the exception of those at Hopefield, have found their instructions interrupted and counteracted by the frequent absence of the Indians on hunting and war excursions, amounting to at least half of the year. The occasional instruction given at the villages has been so unfrequent and small in amount, and until recently, so imperfectly communicated, that very few of the Indians, probably, have obtained any adequate understanding of the great truths of the Bible. Of course little fruit could be anticipated.

Proposals were made to the Osages last March, by commissioners on the part of the United States, to remove to a tract of country on the Kansas river, northwest of

their present location, where they would be contiguous to the Kansas Indians and other tribes having nearly the same language with themselves. The Osages rejected the overtures, and no treaty was concluded.

### MISSION TO THE STOCKBRIDGE INDIANS.

Rev. Cutting Marsh, *Missionary*; J. D. Stevens, *Teacher*; and Mrs. Stevens.

This mission has heretofore been denominated the *Mission near Green Bay*; but as other missions have been established in the same vicinity, designed for other bands of Indians, and under the care of other missionary societies, it seems proper to designate this mission by the name of the tribe for whose benefit it is principally designed.

Their new lands, to which according to a treaty recently ratified these Indians are to be removed, are situated on the east side of Lake Winnebago, and are said to be better adapted to agricultural purposes than those which they now occupy. They are also sufficiently extensive, and will not require the Indians to remove more than twenty or twenty-five miles. The Indian buildings and improvements, and also those belonging to the mission, are to be appraised, and remuneration, not exceeding \$25,000, is to be made by the government of the United States.

**CHURCH.**—This church was organized at New Stockbridge, in the State of New York, in the year 1818, and then consisted of eleven members. The whole number admitted to the church, since its organization, is seventy-nine, of whom sixty-four now remain in it. Twenty-six are males and thirty-eight females; sixty-one are Indians, and three are whites. Four have been dismissed to join other churches, and eleven have deceased. Six other persons belonging to the tribe, not members of the church, have died, giving evidence that they were prepared for heaven. Every member of the church is a member of the temperance society, and a *a* vote has recently been unanimously adopted, at their own suggestion, including wine, cider, and strong beer in their pledge of abstinence. Two persons are candidates for admission to the church.

**PREACHING AND CONGREGATIONS.**—In the whole settlement, embracing about fifty families, and 250 or 260 persons, there are not more than two or three families which are not accustomed to attend meeting more or less; and of those who do thus attend, not one family is known to violate the Sabbath by attending to secular concerns, or indulging in amusements of any kind on that day. The religious instruction given and all the services performed by the missionaries are in the English lan-

guage, which all the people, except fifteen or twenty, can understand and most of them read tolerably well. At social meetings, of which there are two or three each week, the members of the church take a part. The monthly concert for prayer, and the meeting of the temperance society, once in six weeks, are usually attended by from thirty to eighty persons.

**SCHOOL.**—The school is principally under the control of the Indians, and the teacher receives wages from a fund which they hold for this object. It is usually taught about eight months in a year, the number of pupils varying from twenty-five to fifty; all of whom are of Indian descent, and about three-fifths boys. The desire to have their children educated is general and increasing. A Sabbath-school and Bible-class were established with the mission in the year 1828, which are attended by about forty-five children and twenty-five adults.

### MISSION AT MACKINAW.

William M. Ferry, *Missionary*; Mrs. Ferry; Chauncey Hall, John L. Seymour, Eunice O. Osmar, Elizabeth McFarland, Hannah Goodale, Matilda Hotchkiss, and Persis Skinner, *Teachers and Assistants*.

**OBJECT AND PLAN OF THE STATION.**—The Board are aware that this station was at first designed for the accommodation of a large boarding-school, to be composed principally of pupils to be brought from various Indian settlements to the west and northwest; and that it was intended that they should remain under the care of the mission a length of time sufficient not only for them to acquire a knowledge of the common branches of a school education, but also to become acquainted with the various kinds of labor appropriate to their situation. For the accomplishment of this object, mechanics' shops were erected and furnished, and land was obtained for cultivation. The girls were to be instructed in sewing and other household labors. Perhaps all that ought to have been anticipated from this plan has been effected, but it has been found to be very expensive in its execution, and to involve many difficulties, owing in part, perhaps, to the local situation of the place, and in part to a failure in obtaining suitable helpers in the several departments; and though Mr. Ferry has labored to remedy the evils with great efficiency and self-devotion, the Committee have seen, for the last two or three years, that important changes must be made in the plan and labors of the station, and have endeavored to prepare the way for this by the establishment of new stations, and opening schools among the Indians in the interior. Early last summer they instructed Mr. Greene, the Secretary to whom the correspondence with the Indian missions is specially intrusted, to proceed to Macki-

now, and effect such changes as he might think advisable, after conferring with Mr. Ferry and other friends of the mission in that quarter. This visit resulted in the following changes, which were heartily concurred in by the mission family and subsequently approved by the Committee, and will be carried into effect as soon as practicable.

1. The release of Mr. Ferry from secular labor and superintendence, with a view to his devoting his time to the spiritual concerns of the family and school, and of the inhabitants of the village.

2. The reduction of the number of boarding scholars to forty or fifty.

3. The reduction of the secular affairs within such limits that they can be performed principally by a secular superintendent, with the aid of the boys of the school.

**RELIGIOUS STATE OF THE MISSION.**—No important changes have occurred in the religious aspect of the mission during the year. The congregation on the Sabbath, consisting of the mission family, the pupils of the school, families from the village, officers and soldiers from the garrison, and occasional visitors, has remained about the same. At these meetings and others held during the week, some seriousness has occasionally been manifested during the year, but there have been few instances of religious inquiry. No information has been received respecting any additions to the church.

**SCHOOLS.**—The number of pupils has been less the past year than previously, amounting to about seventy boarding scholars, and thirty or forty children from the village. Sickness, and a species of ophthalmia, that have prevailed extensively in the mission family and among the pupils, have seriously interrupted their studies during a considerable portion of the year.

#### MISSION TO THE OJIBWAS.

**LA POINTE.**—Sherman Hall, *Missionary*; John Campbell, *Mechanic* and their wives; Delia Cook, and Sabrina Stevens, *Teachers and Assistants*.

**YELLOW LAKE.**—Frederick Ayer, *Catechist*; Mrs. Ayer, Hester Crooks, *Native Teacher*.

**SANDY LAKE.**—William T. Boutwell, *Missionary*; Edmund F. Ely, *Teacher and Catechist*.

**LEECH LAKE.**—Mr. Boutwell, who last year visited the Indians at this place, is expected to spend a considerable portion of the current year among them, and to make preparations for a permanent station there, as soon as additional laborers can be sent.

The station at La Pointe has been occupied during a large portion of the last three years, and that at Sandy Lake during about six months. No missionaries have heretofore resided at Yellow Lake or Leech Lake.

La Pointe is on an island in a large bay near the southwest part of Lake Superior,

about 400 miles nearly west from Mackinaw, and is a place of frequent resort for a large number of Indians, besides about two hundred who reside there. Yellow Lake is 150 or 200 miles south southwest from La Pointe, on the travelled route from that place to St. Peter's on the Mississippi, from which it is about equally distant, and may be approached principally by water, and without great difficulty from either place. The number of Indians residing there is between 300 and 400 besides other small bands in the vicinity. Sandy Lake is near the Mississippi river, communicating with it by a small eastern tributary; about 400 miles by water and 250 by land above St. Peter's. The number of Indians residing near is about 300. Leech Lake communicates with the Mississippi river by one of its western tributaries, and is 200 miles by water and 110 by land northwest from Sandy Lake. About 700 Indians reside there, besides a number of small bands within thirty or forty miles, amounting in all, perhaps, to as many more. Each of these stations is near the post of one of the gentlemen connected with the American Fur Company. Although the number of Indians who are considered as residing at these several posts is not large, yet as the other bands which are scattered over that immense territory are frequently passing and repassing from place to place, a much larger number than is stated above would come under the occasional influence of missionaries occupying these stations, being drawn thither and often delayed some time, by their dealings with the fur traders.

**PRESENT STATE OF THE MISSION.**—Mr. Ayer, on first entering the Ojibwa country in the summer of 1830, opened a small school at La Pointe which has been continued most of the time since, and taught subsequently by Mr. Hall or Mr. Boutwell. The number of pupils has varied, owing to the unsettled state of the Indians, and their indifference on the subject of education, from twelve to twenty-five or thirty. As there were no books in the Ojibwa language, it has been necessary to instruct them orally and in elementary books in English. Numbers have made considerable progress in learning the latter language, and some can read the New Testament.

The school taught at Sandy Lake during the last fall and winter, by Mr. Ayer, was usually attended by fifteen or twenty pupils, who were taught in similar manner, and with similar embarrassments.

During the current year the missionaries hope to keep three schools in operation. That at La Pointe is expected to be taught by Miss Cook, the former teacher of the girls' school at Mackinaw; that at Yellow Lake by Mrs. Ayer and Hester Crooks, a half Indian girl, from the Mackinaw school, and that at Sandy Lake by Mr. Ely, who has recently been appointed

to that service. Mr. Boutwell will, if circumstances permit, open a school at Leech Lake. The experience of the teachers has led them to adopt, to a considerable extent, the method of teaching commonly adopted in infant schools.

Christian instruction has been communicated to the Indians to only a very limited extent. They could be collected only in small companies and very irregularly. The missionaries have, however, generally held one religious exercise for them on the Sabbath, and visited them in their lodges from day to day. These visits have almost uniformly been kindly received. Little opposition has been manifested; and respecting one or two the missionaries indulge the belief that they have been born of the Spirit. One has died, leaving encouraging evidence that he was an heir of heaven.

A book has been prepared and printed in the Ojibwa language, containing elementary lessons in spelling and reading, with select portions of scripture and a few hymns, amounting to 72 pages; of which 500 copies were printed. Other books for the schools, and religious tracts, will, it is hoped, be prepared without much delay.

#### MISSION AT MAUMEE.

Rev. Isaac Van Tassel, *Missionary*; Mrs. Van Tassel; William Culver, *Teacher*.

Last fall the Ottawa Indians residing on the Maumee river sold the only tract of land remaining in their possession to the United States; by which act this unhappy remnant, embracing 600 or 700 persons, are left wholly destitute of country or home, except a few small reservations retained by the principal men. They still persist in refusing to accept a country west of the Mississippi river, and though strongly urged to remove thither, very few have yet consented. At the suggestion of Mr. Van Tassel, the Committee authorized him to offer to them the use of a portion of the mission lands, which amount to 600 or 700 acres, provided they would erect buildings and open fields upon them, abandon their unsettled mode of life and the use of intoxicating liquors, and would avail themselves of the advantages offered for obtaining religious instruction and educating their children.

They have, however, with the exception of ten or twelve families, treated this offer with much indifference. Their present condition, with no fixed place of residence, and exposed to almost every species of temptation from the surrounding white settlers, who are pressing in upon them, is nearly as unfavorable as possible to their improvement in any respect. Should no favorable change take place before the ensuing spring, it will probably be expedient to discontinue the mission. It was commenced in November 1822.

SCHOOL.—The whole number educated at the school, since its commencement in February 1823, is about ninety; about thirty of whom have acquired an education adequate to the transaction of the ordinary business of life. The school now embraces thirty-one pupils—thirteen full Indians, seventeen mixed blood, and one white. All are boarded and most of them clothed at the expense of the mission.

CHURCH.—The mission church was organized in March 1823; to which twenty-four persons have been added. The present number of members, including the mission family, is twenty-five—fourteen whites, two Africans, and nine Indians; fifteen of whom have been instructed in the mission school or family, and all of whom entirely abstain from the use of intoxicating liquors.

PREACHING AND CONGREGATIONS.—The congregation averages about eighty, including the children of the school, three or four Africans, and about twenty Indians. During the last winter and spring much serious attention to the concerns of the soul prevailed in the school, and in the adjacent white settlements, and for some time religious meetings were attended at different places, nearly every day or evening. Fifteen or twenty persons gave evidence of having been born again, most of whom have since been received into church fellowship.

#### MISSION TO THE INDIANS IN THE STATE OF NEW-YORK.

TUSCARORA.—John Elliot, *Missionary*; Mrs. Elliot; Elizabeth Stone, *Teacher*.

SENECA.—Asher Wright, *Missionary*; Hanover Bradley, *Farmer*; and their wives; Miss Bishop and Miss Martin, *Teachers*.

CATTARAUGUS.—Asher Bliss, *Missionary*; Mrs. Bliss; Relief Thayer, *Teacher*.

ALLEGHANY.—No resident missionary. One has recently been appointed, and it is hoped the field will soon be occupied.

PREACHING AND CONGREGATIONS.—The congregation at Tuscarora generally consists of about 200 Indians, which is enlarged by the coming in of white people from the vicinity, occasionally to as many as 400. That at Seneca varies from similar causes from 120 to 200; and that at Cattaraugus from 150 to 130 or 140; nearly all of whom are Indians. At Alleghany there is not preaching more than one Sabbath in five or six. Though there has been no special outpouring of the Holy Spirit, yet the congregations have been as large and attentive as in any previous year.

CHURCHES.—The whole number received to the church at Tuscarora since its organization in 1805, is 74 Indians and three

whites; of whom seven have died in the faith, eleven have been excommunicated, and three dismissed to other churches; leaving fifty-three Indians and three whites remaining. That at Seneca, organized in April, 1823, has received seventy-two members, including six of the mission family; of these four have been excommunicated, six others are under discipline, and eighteen have been dismissed to other churches, leaving forty-eight Indians and one white now members in good standing. Two are candidates for church fellowship. The church at Cattaraugus was organized in July, 1827, and has received fifty-nine Indian members; three of whom having died, five been excommunicated, and three dismissed to other churches, and there now remain forty-eight. A church was organized on the Alleghany reservation in February, 1830, of which fifty-four Indians have become and still remain members.

The members of the churches at Tuscarora and Seneca, and with a very few exceptions, those on the other reservations abstain wholly from the use of ardent spirits. Nearly all the excommunications from these churches, and indeed from all the other Indian mission churches, have been for the sin of intoxication or of unchaste conduct. The members are, in various degrees, enlightened respecting the doctrines and duties of Christianity, and are, of course, in various degrees exemplary in their Christian deportment, and actively engaged in doing good. Very few of them being able to read the Bible, and receiving little or no instruction more than they obtain through interpreters at public meetings, their views of religious subjects cannot be supposed to be very much enlarged.

**SCHOOLS.**—The number of pupils taught in the school at Tuscarora since it was commenced in 1805, is supposed to be about a hundred. The average attendance is twenty-five or thirty, all boarding with their parents. The boarding school at Seneca was discontinued last spring, after having been in operation twelve years, and received 244 pupils, of whom 237 were Indians and 98 were females; and in its place are to be substituted day schools in the several neighborhoods, under native teachers or other teachers furnished by the Board. Two schools on this plan, with fifteen or eighteen pupils each, have already been commenced, and others will be added to the number as soon as the requisite arrangements can be made. About forty pupils in this school, including ten females, have obtained an education adequate to the transaction of the common business of life.

The boarding school at Cattaraugus continues to be pretty well supported by the Indians. About 200 pupils have been members of it, of whom fifteen were whites. At present the average attendance is thirty-five or forty. Ten or twelve young men

on the several reservations are qualified to teach, and a number have been employed successfully in this manner. Some are prosecuting their studies at schools and seminaries in the white settlements, with the hope of becoming further useful to their people as teachers or preachers.

**REMARKS.**—The whole number of the Senecas, including 600 or 700 now west of the Mississippi, is estimated at about 3000. Most of the other portions of the Six Nations, amounting probably to about as many more, speak dialects so nearly resembling the language of the Senecas, as to be easily understood by them. Messrs. Wright and Bliss are prosecuting the study of the Seneca language, and the former has made so much progress as to begin to communicate religious instruction in it without an interpreter.

About forty or fifty of the Indians can read the books that have been printed in their own language. These consist of the gospels of Luke, two editions of a small book of hymns, with portions of Scripture, &c., and a small spelling-book, all amounting to about 700 copies and 140,000 pages. Very few, excepting those who have been taught in the schools, can read in the English language.

#### OPENINGS FOR NEW MISSIONS AMONG THE INDIANS.

Numerous reasons urge the Board to extend its operations among the aborigines of this continent, as rapidly and to as great an extent as divine Providence shall permit. The work of Christianizing these tribes is obviously committed to the missionary societies of this country, and if ever performed must be performed by them. The results of past exertions in this field, although not as great and as favorable as could be desired, are still such as ought to encourage the churches to prosecute the work with augmented energy and hope. The circumstances of the Indians, also, are such as appeal in a loud and affecting manner to Christian compassion. No class of heathens are more destitute of all the various blessings which flow from Christianity and a knowledge of the arts of civilization; none probably suffer more from their heathen and savage mode of life; none are more exposed to the debasing and otherwise pernicious influence of unprincipled men from civilized countries; and none, probably, were ever placed more directly under the inspection, and, as it were, guardianship of a Christian community; and probably no heathen nations entertain less definite prejudice against the gospel, or the arts of civilized life.

The Committee would proceed to mention some of the tribes situated along our frontier settlements, where no missions

have ever been established, or are contemplated, so far as they know, by any other missionary society; but which can be easily approached, and among which they think missions should be attempted as soon as suitable laborers can be obtained.

1. The *Menominies*, occupying the territory lying west of Lake Michigan, and extending to the Fox and Ouisconsin rivers. Their number is estimated at about 2,500. They are migratory in their habits, poor, dissipated, and wretched in the extreme.

2. The *Winnebagoes*, occupying a country north of the Ouisconsin river, and extending to the west of the Mississippi, amounting to about 4000 in number, and in character and condition much resembling the Menominies, though possessing probably, somewhat more vigor of character.

3. The *Sioux*, a numerous and warlike tribe, occupying the country north of the State of Missouri, extending nearly from the Mississippi to the Missouri rivers. Their number is not known, but may probably amount to 10,000 or 15,000. They are said to be a noble band of Indians, and very little under the influence of white men.

4. The *Kansas* and *Omahaws*, and other smaller kindred bands, estimated together to include at from 8,000 to 12,000, occupying the country northwest of the Osages, watered by the Kansas river and its branches. Very little is known respecting these. Their languages resemble that of the Osages, and probably their character and habits are not dissimilar, except that it is to be hoped that they are less addicted to a warlike and predatory life.

5. The *Camanches*, a somewhat numerous tribe, situated near the Rocky Mountains, and principally within the Mexican territory. A respectable gentleman who has spent a number of years in trading among them, has expressed a strong desire that a mission may be sent to them, and promised to aid it all in his power. He thinks they might be approached without great difficulty, and that missionaries would be favorably received.

Other tribes occupying the territory extending from the 35th to the 45th degree of latitude, and from the Rocky Mountains nearly to the Pacific Ocean, could probably be approached without great difficulty or danger. Their situation, and the practicability of establishing a mission among them, ought to be ascertained without delay.

6. *Remnants of various tribes* that have recently been removed from their former residences, east of the Mississippi, to countries assigned to them on the west. A number of these remnants are located on the southern tributaries of the Missouri river, and west of the State of Missouri, and are in part supplied with missionaries of the Baptist and Methodist denominations. Others are on the tributaries of the

Arkansas. On the Neosho river, 60 or 70 miles from its mouth, is a band of Senecas, amounting to 600 or 800, entirely destitute of Christian teachers. The Creeks and Choctaws, on the Arkansas river, and extending to the Red River, amounting, when the whole tribes shall have been removed, which will probably be soon accomplished, to about 40,000, will be very inadequately supplied.

At least ten or twelve ordained missionaries, and as many well qualified school-teachers, ought to be sent into these various fields without delay. It is true that, in commencing and conducting missions among these tribes, many hardships and discouragements must be encountered, and much expense incurred; while, at the same time, the missionary laborers could bring their instructions to bear on the minds of comparatively few heathens; but still, taking into view all the unfavorable influences to which the Indians have been subjected, there has been a very encouraging measure of success attending missionary labors among them. Although the number of Indians who have been instructed in Christianity is very small, compared with the number of heathens who have received instruction in other fields, yet 22 of the 39 churches that have been organized by the missionaries of the Board, and more than 1500 of the 2300 converted heathens received to them, have been among the Indians.

## SUMMARY.

The Board now has under its care twenty-four missions and fifty-six stations; connected with which are eighty-five ordained missionaries, (four of whom are regularly educated physicians, and six others have prosecuted medical studies to such an extent as to render them highly useful in that capacity,) six physicians not ordained, six printers, twenty teachers and catechists, twelve farmers and mechanics, and one hundred and thirty-seven married and unmarried female assistants; making a total of *two hundred and sixty-six* missionaries and assistant missionaries sent forth from this country, forty-eight of whom have entered the service during the past year. Four native preachers and fifty other native assistants, employed principally as teachers, are also laboring at the several missions. The number of converts received to the thirty-nine churches under the care of the missionaries of the Board among the heathen, since their organization, is about two thousand and three hundred, and the present number is about one thousand nine hundred and forty. At the schools established among the heathen, through the agency of persons sent forth by the Board, and taught by them, or by persons to a greater or less extent under their superintendence and direction, not less than

seventy-five thousand pupils have been instructed since their commencement, and about fifty-six thousand are now in a course of instruction. Connected with the missions are five printing establishments, including nine presses, at which and at other presses employed by the Board, not less than sixty-six millions of pages have been printed, in sixteen different languages, exclusive of the English." During the past year missionaries have embarked from this country to commence three new

missions—in Persia, the Eastern Archipelago, and in Patagonia; and another missionary is on the eve of embarking to commence a mission on the western coast of Africa. Six new stations have been occupied during the year, in connection with missions heretofore established. Other new missions are contemplated in Africa and among the aborigines of this country, which, if Providence permit, will be commenced during the ensuing year.

## COMMUNICATIONS FROM THE MISSIONS AND VARIOUS NOTICES.

### Ojibwas.

#### EXTRACTS FROM THE JOURNAL OF MR. HALL, AT LA POINTE.

[Continued from p. 199.]

THE sick Indian mentioned at the close of the extracts inserted heretofore, of whom Mr. Hall had formed so favorable hopes, was removed by his friends, when they went to their sugar camp, and was seen no more by the missionaries for about two months, when the Indians had encamped at their *gardens*, or small fields which they cultivate, ten or twelve miles from the station, and where they spend some months every year.

May 18, 1832.—Two days ago an Indian called at our house and said the sick man had sent to have us visit him, as he was very anxious to see us once more while he lived. This morning myself and my interpreter entered a canoe which was going to the Indians, with a view to comply with his request. When we arrived we found him able to converse considerably. I was never received with more apparent cordiality, than by him. He said his joy was so great on seeing us, that he wished to converse all the time. We asked him several questions respecting his feelings since he had been separated from us and from instruction. His answers to questions relating to his religious feelings, were satisfactory, and we obtained increasing evidence that he is really a child of God. He has received no instruction for two months. He said he kept what we had told him, and that in the near prospect of death he was

happy. He has had a torrent of heathenism to encounter, but the testimony of all from whom we can learn any thing respecting him is, that he has stood fast in the profession of godliness, looking for the reward. The Indians have tried to draw him back to the practice of their superstitions.

We found more Indians encamped at the *Gardens*, than we have seen at any one place before. We spent several hours in visiting their lodges. In one lodge, where were present several men and women, we asked if they were willing to hear us read from the Bible. They answered, though not very promptly, that they were. I commenced reading the parable of the rich man and Lazarus. They did not seem to listen with much interest. After we finished reading, we sung several hymns, with which they all appeared pleased.

25. Sabbath. Our meeting was attended by a larger number than has been present on any Sabbath for considerable time. The increased desire to hear has been excited, very evidently through the influence of a serious young Indian who accompanied Mr. Boutwell from the Saut. A large part of those present at our family devotions understand only Indian, and I have therefore called upon this young man frequently to pray. At our evening worship, particularly, the number present has not been less than twenty, including the children of Mr. W.'s family, who live with us during his absence.

I met the children to-day at the usual hour of meeting to sing. I also read a part of a tract in the Ojibwa language, after which Poquoj-inini, the young man mentioned above, addressed those present and prayed. He was listened to with apparent interest. In the evening at our family worship, our house was crowded with those who came to attend. There were forty or more present. After singing several hymns, the young Indian addressed those present and concluded with prayer. After the exercises of the evening, an Indian who arrived here last week from the interior, came to me and said he wished his son, a lad about a dozen years old, to attend school, and also

\* The numbers in this summary are considerably affected by the interruption of the missions to the Chickasaws and Choctaws, on account of which nine stations have been abandoned during the last two years, and nearly twenty assistant missionaries have ceased to be connected with the Board. About 200 of the former members of the Choctaw mission churches, also, are not reported, being dispersed in various parts of their old country, or not having yet become connected with the churches west of the Mississippi. About 70 members of the Creek church have transferred their relation to churches not under the care of the Board.

to learn the hymns which the children sing. At first I thought he wanted to leave his son in our family, and I told him we could not take him. I soon found I had misunderstood him, and told him I should be glad to teach him, if he would send him to school. He said also that he and his wife wished to come and learn to sing; that he did not wish to kill and do other bad things as many of the Indians do. He wished to learn God's word. He has been much with Poquoj-inini for several days past.

*July 22.* The Indians have lost their interest in our religious exercises and very few of them now come to meeting. The Sabbath exercise is nearly deserted, except by the children. Those who pretend to observe the Sabbath, seem rather disposed to go into the woods after berries, than to attend meeting. Things have returned to their former state. Indifference to the word of life and to all instruction seems to possess the heart of every one. Poquoj-inini is discouraged, and says when he talks to the Indians about Christianity they make no reply. He has no society in which he seems to take delight.

[To be continued.]

#### Notices.

##### CHEROKEES.

MR. STEPHEN FOREMAN, a Cherokee young man, who received his elementary education at the mission school at Caudy's Creek, and after attending to some preparatory studies with Mr. Worcester at New Echota, spent one year at the Union Theological Seminary, in Virginia, and another at that in Princeton, New Jersey, in the study of theology, was licensed to preach by the Union Presbytery, Tennessee, about the first of October. He preaches with fluency and animation in the Cherokee language, and promises to be highly useful as an evangelist among his people.

MR. JOHN HUSS, another Cherokee, who has for a number of years past acted as an exhorter, was licensed to preach early last summer. Both of them are under the patronage of the Board, and devote their time principally to the religious instruction of their people.

##### ORDINATION AND DEPARTURE OF MISSIONARIES.

REV. JESSE LOCKWOOD, of the New Haven Theological Seminary, was ordained as a missionary of the Board, at Sag Harbor, Long Island, Sept. 17th, and with Mrs. Lockwood, commenced his journey for the country of the Arkansas Cherokees, where he is expected to labor, about the 10th of October.

REV. JAMES READ ECKARD and MR. EASTMAN STRONG MINER, with their wives, embarked at

Salem, Mass. in the ship *Shepherdess*, captain Ward, Oct. 29th, to proceed directly to Ceylon. It is expected that Mr. Eckard will become connected with the Mission Seminary at Batticotta as one of the teachers. Mr. Miner is a printer, and is appointed to take charge of the printing establishment sent out last summer for the use of the Ceylon mission. Immediately previous to the embarkation the mission families and numerous Christian friends assembled in the Seamen's Chapel, near the place of embarkation, where a hymn was sung and prayer offered by the Rev. Mr. Emerson of Salem.

#### SANDWICH ISLANDS.

THE PRUDENTIAL COMMITTEE are desirous of obtaining a competent *book-binder*, to be sent to the Sandwich Islands as soon as possible as an assistant missionary.

#### ANNIVERSARIES OF AUXILIARIES.

MASSACHUSETTS.—The *Auxiliary of Brookfield and Vicinity* held its 10th annual meeting at West Brookfield, October 22d. After the usual reports had been presented, the meeting was addressed by Rev. Dr. Snell, and Rev. Messrs. Joseph Vail, J. S. Clark, and Charles Fitch, members of the auxiliary; and by the Rev. Mr. Bardwell, General Agent of the Board. It was resolved, "That the movements of Providence in opening new and promising fields of missionary enterprise, and in enlarging those already opened, call loudly on the friends of missions to send forth additional laborers."—Rev. Micah Stone, *Secretary*; Allen Newell, Esq., *Treasurer*.

The *Auxiliary of Hampshire County* held its 21st annual meeting at Northampton, occupying, in connection with their other kindred societies, the 9th and 10th of October.—Rev. Artemas Boies, *President*; Daniel Stebbins, *Secretary*; Josiah D. Whitney, *Treasurer*.

CONNECTICUT.—The *Auxiliary of Norwich and Vicinity* held its 21st annual meeting at Norwich, October 11th. The usual business was transacted. The *Auxiliary of Colchester and Vicinity* relinquished its separate organization, and became united with this at the meeting.—Samuel Nott, D. D., *President*; Rev. Charles Hyde, *Secretary*; F. A. Perkins, Esq., *Treasurer*.

NEW JERSEY.—The seventh annual meeting of the *Essex County Auxiliary* was held in the 2d Presbyterian Church in Elizabethtown, October 29th, Chief Justice Hornblower, the president, in the chair. After the meeting had been opened with prayer, followed with an address by the president, the reports of the treasurer and executive committee were read and the audience were addressed by Rev. Dr. Fisher, Hon. T. Frelinghuysen, and Rev. Dr. Spring, of New York, who attended as a deputation from the Board.—Hon. J. C. Hornblower, *President*; Rev. Baxter Dickinson, Newark, *Secretary*; Hon. Theodore Frelinghuysen, Newark, *Treas.*

VERMONT.—The *Auxiliary of Washington County* held its annual meeting at Montpelier, August 28th.—Rev. Daniel Warren, *President*; Chauncey L. Knapp, Montpelier, *Secretary*; Constant W. Storrs, Montpelier, *Treasurer*.

## Donations,

FROM OCTOBER 16TH, TO NOVEMBER 15TH,  
INCLUSIVE.

## I. AUXILIARY SOCIETIES.

<i>Addison co.</i> Vt. E. Brewster, Tr.			
Cornwall, Mon. con.	4 32		
Middlebury College, Mon. con.	10 00		
Vergennes, La. for. miss. so.	16 70—31 02		
<i>Ashlebury co.</i> O., L. Bissell, Tr.			
78,95; av. of jewelry, 37c.	79 29		
Austinburg, Three indiv.	75		
Jefferson, Mon. con.	1 05—81 12		
<i>Chittenden co.</i> Vt. W. I. Seymour, Tr.			
Westford, La. 20,25; Mr. W. I.	21 25		
<i>Columbia co.</i> N. Y., I. Platt, Tr.	50 00		
<i>Essex co. North</i> , Ms. J. S. Pearson, Tr.			
Newbury, N. so. Gent.	159 00		
West Newbury, Mon. con. in Mr. E's par.	20 00—179 00		
<i>Essex co. N. J.</i> , T. Frelinghuysen, Tr.	743 10		
<i>Fairfield co. East</i> , Ct. S. Sterling, Tr.			
Bethel, Benev. so.	50 00		
Bridgeport, Old Mill mon. con. for miss. to China,	9 53		
1st so. Mon. con. 41,93; gent. 15,13; la. 90; sew. so. 20; av. of jewelry, 5c.			
Brookfield, Fem. asso. 12,50; Dorcas asso. 4,50;	102 06		
Danbury, Aux. so. 81; mon. con. 46,11;	17 00		
Huntington, Gent. 56,37; la. 57,34; glean. so. 20; mon. con. 18,05; est an Honorary Member of M. Herald, 1,50;	127 11		
Monroe, Gent. 14,95; la. 22,42; mon. con. 9,16;	153 26		
New Fairfield, Gent. 12; asso. 20;	46 83		
Newtown, La.	32 00		
Reading, Gent. 17,72; la. 20,93; mon. con. 5;	38 20		
Stratford, Gent. 10,50; la. 43,17; mon. con. 47; Miss H. Curtis, dec'd, 10;	43 65		
Trumbull, Mon. con. 4,45; F. B. 4;	110 67		
	8 45		
	738 76		
Ded. expenses paid by aux. so.	25 00—713 76		
<i>Farmington and vic.</i> Ct. M. Cowles, Tr.			
Avon, E. so. Gent. 39,39; la. 17,83;	50 22		
W. so. Gent. 12; la. 13,85;	25 85		
Bristol, Gent. 12,22; la. 88,53;	210 85		
Burlington, Gent. 29; la. 21,85;	50 85		
Farmington, Gent. 15,22; la. 93,22; 247 44			
Southington, Gent. 74,88; la. 68,07; 142 95—728 16			
<i>Genesee co.</i> O., J. H. Mathews, Tr.	12 16		
<i>Hartford co.</i> Ct. J. R. Woodbridge, Tr.			
Berlin, N. Britain so. Gent. 72,69; ab. sch. 6,74;	79 43		
Kensington so. La.	30 22		
Worthington so. Gent. 28,25; mon. con. 4,95;	33 20		
Canton, Gent.	41 08		
East Windsor, N. so. A friend, 50; gent. 3,85; youth, 1,50;	55 35		
Enfield, Mon. con.	13 22		
Glastenbury, Gent. 54,45; la. 67,18;	121 63		
Granby, 1st so. Gent. 17,50; la. 15;	32 50		
Hartford, 1st so. Gent. (of which fr. James Bunc to constitute RUSSELL BUNCE of Oswego, N. Y. an Honorary Member of the Board, 100;)	173 50		
S. so. Gent. (of which fr. David F. Robinson, which constitutes him an Honorary Member of the Board, 100;)	940 15		
Hartland East, Gent. 10,10; la. 9,49; av. of beads, 3;	22 59		
West,	18 50		
Lebanon, A friend, Windsor, Wintonbury so. La.	50	15 80—877 67	
<i>Hillsboro' co.</i> N. H., R. Boylston, Tr.		24 00	
Dunstable, Young men's asso.			
Middlefield, La. 28,20; a lady, 2;	30 90		
Middletown, 1st so. Gent. 68,75; la. 51,78;	120 53		
Upper Middletown, Gent. 24,75; la. 12,13; mon. con. 12,02;	48 90—199 63		
<i>New Haven city</i> , Ct. C. J. Salter, Tr.			
La. 119,75; mon. con. 15,73;	135 48		
<i>New Haven co. East</i> , Ct. S. Fribie, Tr.			
Madison, Mon. con.	30 28		
Meriden, Gent. 76,28; la. 47,89;	124 17—154 45		
<i>New Haven co. West</i> , Ct. W. Stebbins, Tr.			
Bethany, Gent. 36,50; la. 10; mon. con. 6,85; a fem. friend, 5; dona. 50c.	58 85		
Derby, Gent. 49,92; la. 29,08; mon. con. 40;	119 00		
Humphreysville, La.	12 50		
Hamden, Mount Carmel, Gent. 27,78; la. 15; mon. con. 20,22;	63 00		
Whitneyville, Gent. Armory asso.	8 75		
East Plains, Gent. and la.	15 65		
Middlebury, Benev. so.	29 33		
Milford, 1st so. Gent. 57,45; la. 38,41; chh. coll. 53,46; 2d so. Gent. 23,45; la. 27; mon. con. in 1st and 2d so's. 21,47; (of which to constitute the Rev. ASA M. TRAIN an Honorary Member of the Board, 50;)	221 24		
North Milford, Gent. 24,91; la. 25,63; mon. con. 3,90; (of which to constitute the Rev. HORACE WOODRUFF an Honorary Member of the Board, 50;)	54 44		
Orange, Two friends,	24 00		
Oxford, Chh.	22 50		
Prospect, Gent. and la.	34 24		
Waterbury, Gent. 74,94; la. 51,76;	126 70		
Salem Bridge, Chh. m. so.	17 10		
West Haven, Gent. 35,19; la. 26; sab. sch. 1,83;	63 02		
Westville, A friend,	2 00		
Wolcott, Gent. 13,26; la. 13,84;	27 10		
Woodbridge, Three friends, 30; la. 13,82; mon. con. 3,83	47 65		
		947 07	
Ded. expenses paid by aux. so.		25 00—922 07	
<i>New York city and Brooklyn</i> , W. W. Chester, Tr.		469 36	
<i>New York city</i> , Board of for. miss. in R. D. chh. W. R. Thompson, Tr.			
Albany, Mon. con. in N. D. chh. 12,28; do. in 2d R. D. chh. 5,11; asso. in do. 70;	87 39		
Belville, N. J. Coll. in R. D. chh.	19 00		
Bloomingdale, Miss A. Stryker,	10 00		
Geneva, Coll. in R. D. and presb. chhhs.	15 00		
Hopewell, Fem. for. miss. so. to constitute Mrs. THEODOSSIA G. WHITEHEAD an Honorary Member of the Board,	100 00		
Pompton, N. J. Coll. in R. D. chh.	13 00		
Schoharie, Mon. con. in do.	11 52		
Union Village, Mon. con. in do.	15 00—270 91		
<i>Norwich and vic.</i> Ct. F. A. Perkins, Tr.			
Colchester, Gent. 28,35; la. 30; mon. con. 13,52;	71 87		
Griswold, Gent. 17; la. 34,34; Jewett city, Gent. 25,77; la. 24,80; mon. con. 18,01;	51 34		
Lebanon, Goshen, Gent. 33,75; la. 32,80; mon. con. 9,53;	71 58		
1st so. Gent. 23,37; la. 21,63;	76 08		
Lisbon, Hanover, Gent.	45 00		
Newent, Gent. 6,36; la. 6,61;	49 82		
Mohegan, Chh. and so. 22,59; chil. in sch. for Choctaws, 2,39;	25 18		
Montville, Gent. 15,50; la. 35,46; mon. con. 6;	56 96		
North Stonington, Gent. 10,50; la. 7,50; mon. con. 6,06;	24 06		

Norwich, 1st so. Gent. 23,32; la. 41,10; mon. con. 31,67; coll. in cong. 20,54;	116 63	Baldwinsville, N. Y. Mon. con. in presb. chh.
Chelsea, Gent. 5; mon. con. 140,62;	145 62	Bethany chh. N. C. Miss. assoc. 50; av. of jewelry, &c. fr. Rev. S. F. and lady, 10,16;
Falls, Chh. and so. (of which to constitute the Rev. CHARLES HYDE an Honorary Member of the Board, 50;)	115 92	Boston, Ms. W. B. Fowle, for books for Sandw. Islands,
	863 03	Briery, Va. Miss Lyle,
Less c. note,	1 00	Brookline, Ms. Japan miss. so. for miss. to Japan,
Pilgrim chh. so. Ms. E. G. Howe, Tr. Kingston, Evang. chh. and so.	9 47	Brownhelm, O. Mon. con.
Rutland co. Vi. J. D. Butler, Tr. Castleton, Gent.	31 50	Brunswick, N. Y. Coll. in presb. cong.
Orwell, Gent. and la.	56 25	Buenos Ayres, S. A. Ladies, to constitute the Rev. WILLIAM TORREY an Honorary Member of the Board,
Rutland, E. par. Mon. con.	37 02—125 37	Buffalo, N. C. Messrs. Donnels,
Windham co. North, Ct. J. Williams, Tr. Brooklyn, La. 19,70; mon. con. 19,20; sub. sch. 5,05;	43 95	Caldwell, N. J. Mon. con. 5; S. A. Marshall, 4;
Pomfret, Gent. 28,87; la. 36,55; mon. con. 30,37;	95 79	Carmel, N. Y. Mon. con. 6; a friend, 1;
South Woodstock, Gent.	13 00—159 74	Catskill, N. Y., T. B. Cooke, 50; A. Brace, 25;
Windham co. South, Ct. Z. Storrs, Tr. Contrib. at ann. meeting, 17,03; bal. fr. last year, 3;	20 03	Charlotte, N. C. A young convert,
Ashford, 1st so. La. Canterbury, Gent. 17,49; la. 35,91; mon. con. 14,68; (of which to constitute the Rev. OTIS C. WHITON an Honorary Member of the Board, 50;)	21 27	Charlottesville, Va. L. and E. Bailey, 10; Mrs. M. E. Kelly, 10; Rev. D. Baker, 5; Mrs. M. Minor, 3,50; indiv. 39,10; to send the bible and preachers to hea. chil. viz. fr. J. R. B. 1; F. H. B. 30c. M. P. 31c. J. B. G. 6c.
Chaplin, Gent. 21,78; la. 31,05;	68 06	Cincinnati and vic. O. By Rev. A. Bullard, Bennington and Burlington, Fem. miss. asso. 20; Cincinnati, Mon. con. in 6th presb. chh. 12,64; 3d presb. chh. 16; Cannonsburg, Pa. Sab. sch. 9,29; do. prayer meet. 71c. for China miss.; Carrollton, Illi. Presb. chh. 20; Cleves, Sub. 7,50; Columbia, Ten. Sub. in presb. chh. 175; Crawfordville, Indi. Coal Creek chh. 4,50; Granville, Male asso. 139,50; Fem. asso. 89; retr. so. 15; mater. asso. 2; coll. at wedding of Mr. Johnston, 52,47; mon. con. 23; av. of beads, 3,13; Greenville, Illi. Dr. K. and wife, 3; Indiana, Synod, Coll. 22; Jacksonville, Illi. Coll. 57,45; Mr. Ayres, 10; W. I. F. 3,50; T. L. and brothers, 5; a friend, 5; Maury co. Ten. Sub. in Manual Labor acad. 50,50; Medina, Mon. con. in presb. chh. 7; Nashville University, For. miss. asso. 83; New Providence Chh. Indi. E. H. P. 1; Oxford, Coll. 30; Ripley, J. D. Evans, 25; Rising Sun, Indi. Fem. pray. meet. 5; mon. con. in presb. chh. 10,68; Rutland, Mon. con. in presb. chh. 6,50; Shelbyville, Indi. Mon. con. in presb. chh. 1,50; R. N. for bible for hea. 1; South Hanover, Indi. Rev. M. B. 1; Springdale, Presb. chh. 6; Springfield, J. Schoooley, for support of Rev. W. Thomson, 50; St. Louis, Mo. Sab. sch. in presb. chh. 219,81; mon. con. in 2d presb. chh. 17,35; Troy, Fem. miss. so. 42,57; Vandalia, Illi. Mon. con. in presb. chh. 3,50; W. G. 1; Walnut Hills, Students in Lane Sem. 44,50; mon. con. in do. 14,23; Miss Adams, 4; Washington, Indi. Mon. con. in presb. chh. 2,50; Wooster, Presb. chh. 10,20; mon. con. 8;
Douglass, Dudley, La.	14 06	Colebrook, N. H. Miss S. A. Parsons, 1,341 53
Plainfield, Gent. 16,75; la. 36; mon. con. 24,25;	22 60	Columbia, N. H. Mon. con. 8,63; av. of jewelry, 50c.
Scotland, Gent. 24,61; la. 13,15;	37 76	Courtland, Ala. Mon. con.
Sterling and Voluntown, La.	20 00	Craftsbury, Vt. Fem. miss. so. 12; mon. con. 8,80;
Westminster, Gent. 33,64; la. 26,96; mon. con. 17,50;	77 10	Culpepper co. Va. Bethesda presb. chh. to constitute the Rev. A. D. POLLOCK an Honorary Member of the Board,
Williamctic, Gent. 16,75; la. 26,17;	42 92—603 00	Danville Village, N. Y. Mon. con. in presb. chh.
Worcester co. relig. char. so. Ms. H. Mills, Tr.		Dryden, N. Y. Chh. of Rev. S. R. East Atticboro', Ms. La. asso. 46,28; mon. con. 53,72;
		Farmville, Va. A stranger,
		Fauquier co. Va. S. B. Williamson,
		Fayetteville, N. C. Of \$72,57 ack. in Aug. \$38,22 were fr. la. miss. so. and \$34,35 fr. mon. con.
		Florence, Ala. Mon. con.
		Florenceana co. Va. J. H. Cocke,
		Foxboro', Ms. La. asso.
		Framingham, Ms. Friendly so. for David Kellogg in Ceylon,
		33 75
		100 00
		25 97
		14 00
		100 00
		1 00
		5 00
		21 28
		10 70
		2 66
		50 00
		1 00
		9 00
		75 00
		5 00
		69 27

<i>Fredericksburg, Va. Presb. chh. by Rev. S. W.</i>		<i>Statesville, N. C. Young converts,</i>	<i>36 50</i>
<i>Gorkam, Me. Young men's miss. so.</i>	<i>30 00</i>	<i>Stephentown, N. Y. Coll. in presb. cong.</i>	<i>10 36</i>
<i>Gosken, N. Y. Mon. con.</i>	<i>10 50</i>	<i>Stillwater, N. Y. Chh.</i>	<i>5 00</i>
<i>Greenfield, N. H. Presb. fem. cent so.</i>	<i>3 10</i>	<i>Stonington, Ct. Gent. and la. asso. 21,46;</i>	
<i>Greensboro', Vt. Gent. and la. asso.</i>	<i>10 00</i>	<i>N. P. 1;</i>	<i>22 46</i>
<i>Greensboro', N. C. Mon. con. 11; Mrs. P. 1;</i>	<i>15 00</i>	<i>Sugar Creek, N. C. Mon. con.</i>	<i>10 00</i>
<i>Guildhall, Vt. Fem. for. miss. so.</i>	<i>12 00</i>	<i>Swanville, Me. Orphan miss. so. to constitute the Rev. STEPHEN THURSTON of Prospect an Honorary Member of the Board,</i>	
<i>Hadley, Upper Mills, Ms. Fem. miss. so.</i>	<i>9 30</i>	<i>Templeton, Ms. A lady,</i>	<i>5 00</i>
<i>Halifax, Vt. Fem. char. so. 15; mon. con.</i>	<i>25 52</i>	<i>Thyatira, N. C. Mr. Locke,</i>	<i>2 00</i>
<i>10; A. Smith, 10; a female, av. of jew-</i>		<i>Topsham, Me. Mon. con.</i>	<i>30 00</i>
<i>elery, 4;</i>		<i>Troy, N. Y. 2d presb. chh.</i>	<i>630 00</i>
<i>Hardwick, Vt. Gent. asso. 53; la. asso. 30;</i>	<i>39 00</i>	<i>Tuscarora, N. Y. Chh. and cong.</i>	<i>3 06</i>
<i>mon. con. in 2d chh. 9;</i>		<i>Unity chh. Lincoln co. N. C. Coll.</i>	<i>29 00</i>
<i>Hardwick, Ms. Mon. con.</i>		<i>University of Virginia, Prof. Patterson, 5;</i>	
<i>Hawes, Cher. nation, J. Ross,</i>		<i>Mrs. Prof. Tucker, 5;</i>	<i>10 00</i>
<i>Holden, Ms. A lady, av. of fur cape,</i>	<i>3 00</i>	<i>Walden, Vt. Fem. miss. so.</i>	<i>13 25</i>
<i>Hoosick, N. Y. Coll. in presb. cong.</i>	<i>4 20</i>	<i>Waldoboro', Me. Juv. so. for Waldoboro', sch. in Ceylon,</i>	<i>25 00</i>
<i>Hopkinton, N. V., Z. Culver,</i>	<i>3 00</i>	<i>Wellington, O. Chh. contrib.</i>	<i>16 00</i>
<i>Hudson, O., H. Chapin,</i>	<i>6 50</i>	<i>West Bloomfield, N. Y. Mon. con.</i>	<i>50 00</i>
<i>Irasburg, Vt. Fem. miss. and read so.</i>	<i>3 61</i>	<i>West Durham, N. Y. Fem. cent. so. 30,45;</i>	
<i>Lansingburgh, N. Y. Coll. in presb. cong.</i>		<i>D. Cee, 51,37;</i>	<i>81 82</i>
<i>(of which to constitute the Rev. J. W. McCOLLOUGH an Honorary Member of the Board, 50.)</i>		<i>Wilkesbarre, Pa. Mon. con.</i>	<i>40 00</i>
<i>Lexington, Va. Mon. con. in presb. chh.</i>	<i>70 37</i>	<i>Woodbridge, N. J. Mon. con.</i>	<i>20 00</i>
<i>20,31; sab. sch. chil. 3,19; Mrs. J. 25c. T. M. W. 25c.</i>		<i>Unknown, A friend, by Rev. J. C.</i>	<i>1 00</i>
<i>Lexington, N. C., A. Hargrave, 3,50; E. W. 50c. A. L. W. 19c.</i>			
<i>Lexington, N. C., A. Hargrave, 3,50; E. W. 50c. A. L. W. 19c.</i>	<i>24 00</i>	<i>Whole amount of donations acknowledged in the preceding lists, \$13,025 95.</i>	
<i>Little Rock, Ark. Ter. Mon. con. in Rev. Mr. Moore's chh.</i>	<i>4 19</i>		
<i>London, N. H. Mrs. Dearborn, av. of jewelry,</i>	<i>18 37</i>	<b>III. LEGACIES.</b>	
<i>Lynchburg, Va. Session of 2d presb. chh. by T. A. H. 3,50; m. box of little chil. 5;</i>	<i>4 70</i>	<i>Ripley, O. Miss Polly Posage, dec'd, for wes. miss. by J. C. Posage, Ex'r,</i>	<i>131 00</i>
<i>Lyndon, Vt. Mon. con. in cong. chh.</i>	<i>8 50</i>	<i>Southington, Ct. Mrs. Eunice Root, by J. R. Woodbridge,</i>	<i>100 00</i>
<i>Manchester, Vt. Mon. con.</i>	<i>15 50</i>		
<i>Mecklinburg co. N. C., J. McDowell,</i>	<i>20 00</i>	<b>IV. DONATIONS IN CLOTHING, &amp;c.</b>	
<i>Middlebury, Vt. Benev. asso. in fem. sem. for Harriet B. Cooke and Maria H. Cooke in Ceylon,</i>	<i>5 00</i>	<i>Austinburgh, O. Two boxes, fr. J. Austin, for Mackinaw.</i>	
<i>Middleton, N. Y. Cong. of Rev. D. T. Wood,</i>	<i>20 00</i>	<i>Bridgeport, Ct. A box, 10; shoes, 12 prs. 15; for Sandw. Isl. miss.</i>	<i>25 00</i>
<i>Milan, O., H. B.</i>	<i>124 94</i>	<i>Brookfield, Ct. A barrel,</i>	<i>31 36</i>
<i>Milton, N. C. Av. of jewelry,</i>	<i>3 50</i>	<i>Brownington, Vt. A box, fr. fem. char. so.</i>	<i>16 00</i>
<i>Montgomery co. Md. Mrs. E. Magruder,</i>	<i>81</i>	<i>Granville, O. Cloth, fr. a gentleman,</i>	<i>9 00</i>
<i>Montgomery co. Va. S. E. H. to send the bible and preachers to heil. chil.</i>	<i>40 00</i>	<i>Hartford, Vt. A box, fr. ladies, for Creek Path,</i>	<i>53 08</i>
<i>Monticello, Va. J. T. Barclay,</i>	<i>25</i>	<i>Hawes, Cher. na. A barrel of flour, fr. J. Ross.</i>	
<i>Mont Vernon, N. H. Young la. benev. asso.</i>	<i>29 00</i>	<i>Hubbardston, Ms. A box, fr. ladies,</i>	<i>17 00</i>
<i>Moravia, N. Y. Mon. con.</i>	<i>3 00</i>	<i>Irasburg, Vt. A box, fr. fem. miss. and read. so.</i>	
<i>Moulton, Ala. Coll.</i>	<i>8 00</i>	<i>Middlebury, Vt. A box, fr. benev. asso. of fem. sem.</i>	
<i>Mount Zion, Va. Coll.</i>	<i>19 06</i>	<i>Mont Vernon, N. H., A box, fr. young la. asso.</i>	<i>27 00</i>
<i>Natchez, Miss. F. BEAUMONT, which constitutes him an Honorary Member of the Board,</i>	<i>2 00</i>	<i>Newbury, Ms. A box, fr. Parker Plain fem. read. so. for wes. miss.</i>	<i>30 01</i>
<i>Nelson, O. Mon. con. 4; W. Beirce, 1;</i>	<i>100 00</i>	<i>North Brookfield, Ms. A box, fr. la. sew. so. for Harmony,</i>	<i>47 21</i>
<i>New Haven, Ct. A friend,</i>	<i>5 00</i>	<i>Petersham, Ms. A box, fr. fem. benev. so.</i>	<i>27 00</i>
<i>New Lebanon, N. Y. S. Jones, 10,25; R. Woodworth, a revol. pensioner, 10;</i>	<i>100 00</i>	<i>Pomfret, Vt. Clothing, fr. ladies,</i>	<i>25 00</i>
<i>Newport, R. I. Ladies of United cong. chh. to constitute the Rev. A. HENRY DUMONT an Honorary Member of the Board, 50; mon. con. in do. 20;</i>	<i>20 25</i>	<i>Princeton, Ms. Clothing, &amp;c. fr. fem. benev. so.</i>	
<i>New Providence, N. J. Mrs. M. Riggs, for ed. of a child in Greece,</i>	<i>70 00</i>	<i>Shelburne, Ms. A box, fr. la. sew. so.</i>	<i>22 00</i>
<i>Newton, Upper Falls, Ms. Mon. con.</i>	<i>12 00</i>	<i>Troy, O. Clothing, fr. fem. miss. asso.</i>	<i>13 78</i>
<i>Northwood, N. H. Gent. and la. asso.</i>	<i>5 00</i>	<i>Waitsfield, Vt. A barrel, fr. gent. and la. asso. in cong. so. for wes. miss.</i>	<i>110 99</i>
<i>Onondaga Hollow, N. Y. Coll. by S. F. Ortegan, Ms. A friend,</i>	<i>25 30</i>	<i>Ware, W. par. Ms. A barrel, contg 30 prs. shoes, fr. indiv.</i>	
<i>Peacham, Vt. Mon. con. 13; av. of bonds, 4;</i>	<i>42 00</i>	<i>Westfield, Ms. A box, for Sandw. Isl. miss.</i>	<i>45 00</i>
<i>Petersham, Ms. Fem. benev. so.</i>	<i>40 00</i>	<i>Winchester, W. Ten. Clothing, rec'd at Hawaii.</i>	
<i>Philadelphia, Pa. Mrs. Wright, for tracts for Ceylon,</i>	<i>17 00</i>	<i>Unknown, A chest, for Rev. R. Armstrong, Sandw. Isl.</i>	
<i>Poplar Tent, N. C. Fem. benev. so. 15; coll. 6;</i>	<i>7 00</i>		
<i>Port au Prince, St. Domingo, Mr. and Mrs. Filibrook,</i>	<i>21 00</i>	<i>The following articles are respectfully solicited from Manufacturers and others.</i>	
<i>Princeton, N. J. Chil. of Prof. Hodge, for the hea. 2; R. Voorhees, 30;</i>	<i>8 00</i>		
<i>Richmond, Va. C. Goddard,</i>	<i>32 00</i>	<i>Printing paper, to be used in publishing portions of the Scriptures, school books, tracts, &amp;c. at Bon-bay, and at the Sandwich Islands.</i>	
<i>Rocky River, N. C. Miss Morrison, av. of jewelry,</i>	<i>10 00</i>	<i>Writing paper, writing books, blank books, quills, states, &amp;c. for all the missions and mission schools: especially for the Sandwich Islands.</i>	
<i>Rocky River chh. N. C. Coll.</i>	<i>1 75</i>	<i>Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.</i>	
<i>Salem, Ms. Mrs. M. Cheever, dec'd, 5; mon. con. in Tab. chh. 5,51;</i>	<i>36 00</i>	<i>Blankets, coverlets, sheets, &amp;c.</i>	
<i>Salisbury, N. C. Miss. asso.</i>	<i>86 53</i>	<i>Pulled cloth, and domestic cottons of all kinds.</i>	
<i>Spencer, N. Y. Mon. con.</i>	<i>3 50</i>		

